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GULF OF CORINTH
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ACARNANIA
ISLANDS
ZANTE
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ANTI PAROS
PAROS
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GULF OF ZEITOUN
GULF OF ARTA
GULF OF PATRAS
GULF OF CORINTH
GULF OF ARGOS
GULF OF LACONIA

John Breckenridge

OBSERVATIONS

UPON

THE PELOPONNESUS

AND

GREEK ISLANDS,

MADE IN 1829.

BY RUFUS ANDERSON,
One of the Secretaries of the American Board of Commissioners for Foreign Missions.

BOSTON:
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District Clerk's Office.

BE IT REMEMBERED, that on the twenty-seventh day of November, A. D. 1830, in the fifty-fifth year of the Independence of the United States of America, CROCKER & BREWSTER, of the said District, have deposited in this office the title of a book, the right whereof they claim as Proprietors, in the words following, *to wit:*

"Observations upon the Peloponnesus and Greek Islands, made in 1829. By RUFUS ANDERSON, One of the Secretaries of the American Board of Commissioners for Foreign Missions."

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JOHN W. DAVIS,

Clerk of the District of Massachusetts.

TO THE MEMBERS OF THE PRUDENTIAL COMMITTEE OF THE AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS.

GENTLEMEN,

THE greater part of the observations here embodied were made in pursuance of Instructions received from you, and have never before been communicated in a digested form; and as this volume is prepared in obedience to your order, there seems to be an evident propriety in addressing it to you.

The work is designed to embrace such facts within my knowledge, relating to the principal objects of my inquiries, as I supposed would be acceptable to the public. It is a selection of facts from a much greater number, obtained by Mr. Smith and myself.

There is another class of observations, of a nature to be interesting to the Directors of missions, rather than to the community at large. Most of these I have laid before you

already, and the others are at your command whenever you shall require them.

I am sensible, that this work must have defects. The necessary documents were not all in my possession, for several months after my return from the Mediterranean; and, since they have been, numerous interruptions, occasioned by the ordinary duties of my office, have, as you well know, been unavoidable. I have to regret, also, as many of my readers probably will, that your many avocations have prevented most of my pages from receiving the benefit of your revision.

I can truly say, that I have aimed, throughout, at perfect accuracy in my statements; and, as I have not been remiss in exertions to render my work worthy of perusal, I submit it cheerfully to your kind patronage, and also to that of the many friends of the cause, in which we have the happiness to be engaged.

I am, Gentlemen, with great affection and respect, your friend and servant.

R. ANDERSON.

Missionary Rooms,
Boston, November 1830.

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Two general reasons induced the Prudential Committee of the Board of Foreign Missions in favor of a special agency to the Mediterranean. (1.) The missionaries to Syria, being driven from their station by the political disturbances which agitated the Turkish empire, were in the island of Malta, and the Committee were anxious to confer with them in relation to future operations in the east. (2.) The Committee were desirous to know, more satisfactorily than they had the means of knowing, precisely what kind of efforts in behalf of liberated Greece were incumbent on the Board.[a]

With these objects in view, I embarked at Boston, on the 28th of November 1828, for Malta. The passage across the Atlantic was boisterous, but the wind was generally fair, and in a little more than twenty days I saw the mountains of Europe and Africa. These were a welcome sight, after the eye had become wearied with the interminable level of the ocean.

(a) For a more ample statement of the reasons for this agency, see Missionary Herald, vol. xxiv. p. 394.

Those of Africa were connected with the great Atlantean range.

No Christian can gaze long upon Africa, without painful emotions. To think how near I was to the dominions of the False Prophet—to think of the vast extent of those dominions—of the deep moral and intellectual darkness that covers them—and how faint the prospect is of a speedy and desirable change,—was enough to make one turn away with sickness of heart. Yet on turning towards Spain, the prospect was not much more cheering, for a spiritual gloom hung over that country, as dismal, almost, as when it was occupied by the Moors.

How glorious, comparatively, was the state of Northern Africa in the age of the great Augustine! The light of the gospel then shone upon an extent of country stretching more than two thousand miles from the Atlantic eastward, and from the Mediterranean two hundred, and even five hundred miles into the interior. Within this space were more than four hundred and fifty bishoprics, each of which might embrace threescore or fourscore towns and villages;[b] and if each town and village contained its church, which is probable, there were more than thirty thousand Christian churches in northern Africa. But these lights have all been extinguished, and with them the lights of science, civilization, and liberty.

Having entered the Mediterranean, we inclined to the northern shore, and sailed along the coast of Spain. Mountains rose before us all the first day. The snowy top of Sierra Nivada, the highest in Spain, became visible before noon, resembling a white cloud. At the setting of the sun it was comparatively near, and the summit was adorned with the most brilliant colors. Broad streams of light descended on the ridges, diverging from the top, and finely contrasted with the deep shades of the ravines.

(b) Bingham's Antiquities of the Christian Church, vol. iii. p. 351.

The next day we stood over towards Africa, and should have seen it, had the southern atmosphere been clear; yet the mountains of Spain continued visible. Indeed this sea, for nearly two hundred miles eastward of Gibraltar, does not exceed thirty leagues in width, so that the Carthagenian sailor did not here lose sight of land in fair weather, and could dispense the better with the compass and quadrant. I may add, that a vessel sails nearly five hundred miles eastward of Gibraltar, without being more than thirty-five leagues from elevated land. Still further east, we had a view of Africa and Sardinia, at the same time. Sicily must be visible from Cape Bon, the lofty promontory at the entrance of the gulf of Carthage; and when only a few miles beyond that cape, we distinctly saw the island of Pantellaria, full thirty leagues in the direction of Malta. Sicily may be seen from Malta. Mount Ætna is a conspicuous object far off at sea; and in southern Italy, in continental Greece, in the Peloponnesus, in Candia and other islands of the Archipelago, in Asia Minor, and in Syria, there are lofty heights, raised as if for a guide to the mariner. While contemplating the rugged profile which almost every coast presented, it was pleasing to think how many beacons the merciful Creator had erected around these shores, and of the aid they had rendered to the many generations of sailors, who were obliged to grope their way in the deep, without the improvements that facilitate modern navigation.

Our voyage up the Mediterranean was not distinguished by anything remarkable. The distance from Gibraltar to Malta is about a thousand miles, and the whole distance from Boston to Malta may not be far from four thousand. On the first day of the year 1829, we took on board a dark-looking Maltese pilot, and at two P. M. were safely anchored in the quarantine harbor of Valetta, the principal port of Malta. We were subjected to a quarantine of seven days. The health officer handed us printed regulations for the quarantine on the end of a long stick, to avoid contagion,

and the letters we brought were fumigated in sulphur, before any person was permitted to touch them. Wherever we went we were accompanied by a guard, whose duty it was to see that we touched no one, and that no one touched us.

The day after our arrival, I removed to the Lazaretto,[c] and occupied an apartment looking out on the lofty battlements of Valetta. The seclusion here is not entire. In ordinary cases the inmates are allowed to converse with each other wherever they chance to meet, remembering only to preserve the proper distance. But the intercourse with all persons not in quarantine, must be in the *parlatorio*, or place for conversation, where barriers are interposed to prevent a near approach of the parties. There I saw my brethren of the mission, Messrs. Bird, Goodell, Smith, and Hallock, and nearly all the members of their respective families; and either while in the Lazaretto, or soon after, I became acquainted with Mr. Schlienz, of the Church Missionary Society, and his two assistants; with Mr. Wilson, of the London Missionary Society; with Mr. Keeling, of the Wesleyan Methodist Society; and with Mr. Nicolayson, of the London Jews Society. Mr. Schlienz is from the Basle Missionary Seminary, and is the associate of Mr. Jowett, (then in England,) the well-known author of two interesting volumes of Christian Researches in the Mediterranean, of which one has been republished in this country.[d] Mr. Nicolayson was a missionary to the Jews in Syria, and left that country, with Mrs. Nicolayson, at the same time with our brethren, and for the same reasons. Mr. Wilson and Mr. Keeling have been in Malta some years.—Mr. Abbott, the English consul

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(c) A *Lazaretto* is an edifice appointed for the temporary residence of persons, and also for the reception and purification of certain articles, coming from places suspected of the plague, or of other contagious diseases. One of the great objects of the philanthropic Howard, was to ascertain and improve the condition of these institutions.

(d) Christian Researches in Syria and the Holy Land.

for Beyroot, was at that time in Malta, and, with his excellent lady, continued those attentions, which, under more trying circumstances, had contributed so much to the happiness of our missionaries in Syria.[e] I am bound to acknowledge, also, my obligations to Thomas McGill, Esq., an English gentleman holding the office of Greek consul at Malta, who, besides giving me valuable information, furnished my companion and myself with letters, which were of much use to us in Greece.

I remained at Malta till the 25th of February. The results of my intercourse with the missionaries of the Board and of other societies, will not be here related—except so far as to say, that nearly all the measures, which have been adopted by the Prudential Committee since my return, with regard to the Mediterranean mission, were then discussed, and received the full sanction of our brethren.[f]

Malta has been so often described, within a few years past, that I omit nearly all the notices respecting that island, which I had entered in my journal. Of course, I became familiar with the city and suburbs of Valetta; and I once made an excursion to the bay, where the apostle Paul is supposed to have suffered shipwreck, and also to the archiepiscopal city in its neighborhood, called Citta Vecchia.

The Bay of St. Paul is on the eastern coast of Malta, about six miles north of Valetta, and not far from the little island of Gozo, by some regarded as the island of Calypso. How much there is to countenance the tradition, that Paul was shipwrecked in this bay, will ap-

(e) He has since returned to Beyroot.

(f) The Rev. Messrs. Whiting and Dwight have been sent out as a reinforcement of the mission. The mission to Syria has been resumed by Messrs. Bird and Whiting. Messrs. Smith and Dwight have proceeded on an exploring tour into Armenia. The Greek press has been employed, more vigorously, in the printing of school-books; and it has been decided, with the advice and concurrence of the missionaries, to continue the printing establishment, *for the present*, at Malta. That establishment is designed for printing in various languages, and, under existing circumstances, can operate more advantageously in that island, than it can at Smyrna, or in Greece.

pear in the opposite sketch, taken by Mr. Bird, which correctly exhibits the topography of the bay. I have added an explanation, which will be found below.

The high probability that here is the scene of the events recorded in the close of the twenty-seventh chapter of Acts, imparted a peculiar interest to the shores and waters of this bay. God had assured the apostle of life, and therefore the stormy wind, and boisterous sea, and dashing surge roaring from the rocks, could not make him afraid. Yet when the morning broke out of the long tempestuous night, with what intenseness must he have surveyed the coast to see where they were to land; and how must his soul have burned with gratitude, when he discovered the "creek with a shore;" and with what overpowering sensations must he have found himself and his companions "escaped all safe to land." I would not worship Paul, as the papist does, nor would I erect temples in honor of him; but no pious man can stand and look on this spot, and believe that here transpired the events recorded on the sacred page above referred to, without some thrilling emotions.

On our way from Valetta to Citta Vecchia, we travelled over a soft, white freestone, covered with a thin,

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EXPLANATION OF ST. PAUL'S BAY AND SHIPWRECK.

The ship might have anchored at *a* or at *b*. The inlet *c* has very much the appearance of a creek, and would lead us to think that the anchorage was at b. *m* is an island, and two seas meet at *d*, where the water is too shallow for such a vessel as Paul was in to pass through. Whether the anchorage was at *a* or at *b*, the ship might "fall into" this place, and run aground. With the *Euroclydon*, or northeast wind, (the present *Levanter*,) she would not, indeed, be likely to fall upon *d*, if the mariners, after getting under way at *b*, steered for the creek *c;* but they might have managed unskilfully, or more probably the wind had changed to the southeast, or south. There is a "shore," or good landing place, at *e*, and also at *g*, and on the creek *c*. From the island *m* to *n* (where the Maltese pretend Publius had a country-house,) is upwards of a mile. The rock at the point *s*, where are salt works, runs under water, and some have supposed the vessel struck on this point, and that we are to understand the phrase "where two seas met," as intended to denote the meeting of the waves from the opposite sides of such a low projection; but at *s*, it would now be scarcely possible, after a storm, to effect a general landing on boards and broken pieces of a ship If the vessel struck at *d*, it would be possible to land at *e*, especially if the wind had changed to the southward, as the shore is near, low, and sandy, and the water shallow. At *g* and *c* are also fine landings. The shore at *p* is precipitous, and at *r* rough and dangerous.

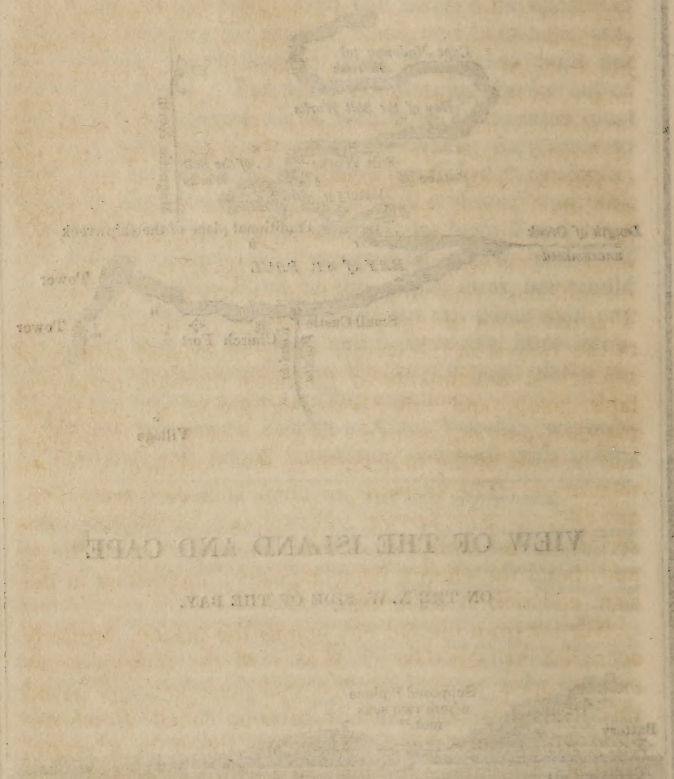
ST. PAUL'S BAY

AND ITS ENVIRONS.*

VIEW OF THE ISLAND AND CAPE

ON THE N. W. SIDE OF THE BAY.

* For an Explanation, see Note on the opposite page.



but luxuriant soil, which was supported on the hillsides by terrace-walls of stone, forming offsets rising one above another. Artificial levels are thus produced. Several villages lie between the two cities, each of which has a large and costly church. Within two miles of Citta Vecchia, the aqueduct, supplying Valetta with water, rises suddenly out of the ground, and runs a considerable distance by the road side, supported by some hundreds of arches. Citta Vecchia stands on an eminence, in the centre of the island, and near the celebrated labyrinth of catacombs. Here was a considerable town, called Melita, or Medina, before the knights of Rhodes took possession of Malta. Hence the name of Citta Vecchia, or the ancient city. It is not large, but its situation, walls, and cathedral, render it conspicuous. The cathedral is a sumptuous edifice, inferior in magnificence only to the church of St. John in Valetta. The pavement of this *latter* church is regarded as one of the richest in the world. It is composed entirely of sepulchral monuments of the finest marbles, porphyry, lapis lazuli, and other valuable stones, admirably put together, and representing, in a kind of Mosaic, the arms and insignia of the persons they are designed to commemorate. The recesses, or chapels as they are called, are adorned with bronze and sculpture of the finest description; the arched roof is ornamented with paintings; and round the church hung tapestry, interesting in design, and rich in execution.

Not far from the old city stands the palace, formerly occupied by the Grand Master of the knights—now empty, open to the weather, and decaying. A paved way leads down the hill to a garden, called *Boschetto* filled with orange trees. Here we dined in a grotto, covering a fountain, and furnished with a table and seats of stone. On our way homeward, we visited another garden, connected with the summer palace of the present governor. The extent of this garden, the varied play of its fountains, the neatness of its walks, and the number and excellence of its fruits, would render it de-

serving of attention in any part of the world. This, also, once belonged to the Grand Master. The palace he occupied in Valetta, is a vast pile surrounding a court, and occupying a whole square.

The memory of these knights will long survive the existence of their order; for the massy walls and castles they erected around Valetta, and especially the deep and wide ditches they cut many miles in the solid rock, will not soon be obliterated from the earth. The fortifications are impregnable, and the ports which they defend are admirable for depth and security. Whole fleets may ride in them.

To the pious traveller Malta is specially interesting, from its central position in respect to so many countries and nations, that are to be furnished with the light and blessings of the Gospel. All the coasts of the Mediterranean and Black seas are within a few days sail of this island. The climate is not unhealthy; the government is kind and liberal in its protection; and few eastern countries afford so many of the comforts of life as may here be found. As a post of observation; as the centre of an extensive correspondence; the seat of an establishment for the preparation and printing of books; the resting-place of missionaries going to more distant fields, or exhausted in health and spirits by long-continued labors and privations; and, perhaps, as the best situation for a school, in which the children of missionaries may be educated;—Malta is unrivalled in importance. Yet the island itself is not one of the most promising fields for evangelical efforts. The population, amounting to about one hundred thousand souls, with very few exceptions, is entirely under the influence of the Romish priesthood, and wholly given to idolatry."[g]

It having been decided that the Rev. Eli Smith, who has been already mentioned as one of the missionaries of the Board, should accompany me on my tour, we embarked on the 25th of February for Corfu,

(g) Mention is made of the printing establishments in Malta, at pp. 245, 246.

the most northern of the Ionian Islands, where we arrived on the 3d of March.

Here I drop my narrative for the present; and proceed to some remarks upon the general objects of our tour in Greece—the political geography of the country—the route we pursued—the plan of this work; etc.

I. The objects of our tour in Greece were different from what most travellers have proposed to themselves in visiting that country. They, with some recent exceptions, have devoted their attention chiefly to the discovery and examination of the relics of antiquity. They have copied the sculpture and architecture, settled the geography, and illustrated the writings, of ancient times; and, while doing this, have gratified their taste with the sight of places, where happened some of the most wonderful events recorded in profane history. And when *we* were in the native region of whatever is classical in taste and elegant in art—when in places distinguished by the birth, the life, or the death of a hero, or philosopher; or among the ruins of some city renowned for its refinements, its powerful ambition, or fabulous antiquity; or on plains once gay with the far-famed tournaments of Grecian chivalry;—it must not be denied, that we stopped to gaze a moment, and indulge the associations suggested by the occasion. There, too, among so many wrecks and remembrancers of ancient times, are moral lessons to be impressed on the mind—especially the vanity of man and his works. All that we saw in Greece of the works of ancient generations, is a ruin.—But rarely did we go out of our way, to gratify a classical curiosity; nor will the reader of these pages expect to be often detained with descriptions of ancient remains. Those have been described, and accurately described, so far as we had time and opportunity to observe, by travellers who were more capable of doing it than we were, and who thought it more worthy of their time.[h]

(h) The best popular view of the ancient ruins of Greece, is given in that part of the Modern Traveller, which was republished in Boston, a few years since, by Nathan Hale Esq., with the title of "*History of Modern Greece.*"

We felt it to be our duty, however, as it interfered not with our main object, to take some pains to identify those more important localities, which are necessary to connect the ancient and modern geography of Greece; such as mountains, rivers, plains, the sites of cities, and the boundaries of states. This we did by comparing our own observations with the descriptions of ancient geographers, and the conclusions of modern travellers.

The vestiges of antiquity were interesting, chiefly as they helped to verify those places, which are important in geography, or renowned in history, and as they excited interesting recollections and trains of thought. In other points of view, we generally looked upon them with some degree of disappointment.

We never forgot, that we were sent to explore not ancient, but modern, Greece, and that our inquiries were to be directed not so much to its natural, as to its moral features. Yet, who could travel where the Author of nature has thrown into his works so much diversified beauty and grandeur, and not observe and admire? And who would not take some pains to perpetuate in his own mind the delightful recollections of scenery, such as he never expected to behold again?[i] And it should be remarked, that nothing was properly irrelevant to our main design, which tended to illustrate the geography and resources of the country. An attention to the geography of Greece, will be necessary to illustrate our other observations, and a knowledge of the resources of the country will show what degree of importance should be attached to those observations. A nation cannot become great without resources of some kind; and the more arable land it possesses, and the more pasturage,

(i) It is necessary to suggest a caution, lest our representations of the *Arcadian* climate and scenery, in this volume, should appear to be contradicted by those of some respectable travellers, who preceded us. The *season of the year* should be particularly noted. Had we traversed the mountains and elevated plains of that central province in the chilliness and snow and sleet of February and March, rather than in the month of June, we might have received a much less favorable impression.

Our observations upon the country, were almost invariably recorded on the day they were made.

and means of irrigation, and materials for building and trade, and the more numerous and secure are its harbors,—the greater are the inducements for helping it, if just commencing its career, to obtain the means of moral and religious cultivation. All these things go to shew the stand which such a people is likely to take in the great community of nations. Facts of this kind, with thinking men, are motives to benevolent exertion—not by any means the most weighty that can be urged—but such as are too important to be overlooked. And we had occasion, as will be seen, to remark many rich plains in the Peloponnesus, each of which once had its city, as Corinth, Argos and Trœzen, Tegea, Mantinea, Megalopolis, Sparta, etc.—Nor should it be forgotten, that scenery and climate had much to do in forming the genius of the ancient Greeks, and that the scenery and climate remain unchanged—to work out more admirable results, it may be hoped, under the benign influence of the Gospel, and without the fitful, feverish excitements of rival states.

Indeed we could not avoid the conclusion, that the Greeks possess a country, which is sufficient of itself to entitle them to consideration. Its position, its extensive sea-coast, its numerous bays and harbors, its fertile plains, and its almost impregnable defiles, render it one of the most remarkable and important countries, of the same extent, in the whole world.

We were particularly interested in the agricultural prospects of the Peloponnesus, partly because we had so recently been affected by the appeals, which rung through the civilized world from the starving population of Greece, and partly because the culture of the soil is so favorable to morals. The reader may, therefore, expect to find us continually scanning the length and breadth of the arable grounds on our route, and describing how far the land is brought under cultivation.

All these objects were, of course, subordinate to our main design, which has been already stated—that of ascertaining the state and prospects of religion and educa-

tion among the Greek people, and what can be done to help them in their intellectual and moral regeneration.

II. A brief explanation of the political geography of that part of Greece, through which we travelled, is necessary to a clear understanding of our route. Referring to the Map, (the outline of which is taken from one recently published by Lapie, the French geographer,) the reader will observe the Peloponnesus divided into seven provinces. These divisions were made by the present Greek government; and as they bear the names of the ancient states, so they are designed to embrace nearly the same territory.[k] The islands in the Ægean sea, which are embraced by the map, are nearly all that belong to the Greek government, according to the last Protocol. Eubœa may be viewed in close connection with continental Greece. The large group of islands to the southwest, are the Cyclades, which are divided into three provinces, or departments, called Northern, Central, and Southern. The islands which lie in the gulf of Ægina, and round the shores of the Argolic peninsula, form another province, called the Western Sporades. The Ionian Islands, except the little island of Paxo, are to be seen along the southern and western shores of Greece.

III. I shall now state, in few words, how much of this interesting country fell under our observation. We first visited five of the Ionian Islands—Corfu, Santa Maura, Cefalonia, Ithaca, and Zante. Then, crossing over to the Peloponnesus, we landed at Clarentsa, in Elis, from whence we traversed the whole northern coast, through Achaia, to Corinth. From thence we made excursions to the ancient Sicyon, and to the plain where the Nemean games were celebrated, towards Phlius, or St. George—then crossed the isthmus of Corinth—visited the islands of Ægina, Poros, Hydra, and Spetsæ—crossed the southern extremity of Argolis—travelled from Epidaurus to Nauplion and Argos, in the

(k) Argolis extends to the northern shore and embraces the isthmus of Corinth; Achaia reaches somewhat farther south than it did in ancient times; and Messenia forms two provinces.

centre of that province—crossed the Parthenian ridge to Tripolitsa, in Arcadia—went northward, for the most part over a series of narrow, but beautiful and well cultivated plains, to Calabryta, in Achaia—thence to the great convent of Megaspelæon—then, south-westward, across mount Erymanthus, down to Lala, and the celebrated Olympia, in Elis—then ascending the Alpheus, and again entering Arcadia, we visited Demetsana and Carytæna; and, crossing the Alpheus, and traversing the northern and western sides of the Nomian mountains, descended to a town on the western shore, in Upper Messenia, called Arkadia. We then proceeded southward, to Navarino, and Mothone—crossed the southern extremity of Upper Messenia, to Corone—and while one of us went by water direct to Calamata, in Lower Messenia, the other took a circuit round the head of the gulf. We then ascended together on the western side of mount Taygetus towards the province of Arcadia, which we entered from the south, across the connecting ridge between Taygetus and Lycæus, and came to Leontari, which commands a view of the plain of Megalopolis. Then we descended the vale of Sparta, east of Taygetus, and came to Mistras, in Lacedæmon, the chief town in Laconia. Continuing this southern route, we visited Marathonesi, in Mane; and crossing the gulf and the southern extremity of Laconia, we spent part of a day on the singular island of Monembasia, from whence we took passage for the island of Ægina.

After remaining there a few days to recruit, we sailed for the Cyclades, and visited Syra, Tenos, Andros, Myconos, and Delos; then proceeded to Smyrna, in Asia Minor, where we arrived in August. From thence we returned to Malta.

Our observations were, therefore, extended over most of the Ionian Islands, and over the Peloponnesus, the Western Sporades, and the Northern Cyclades. Athens was in possession of the Turks, and blockaded by the Greeks, and continental Greece generally was in a very unsettled state.

IV. The plan of this work is sufficiently explained by the table of contents. The reason for placing the results of our inquiries in the Ionian Islands, *after* those relating to liberated Greece, is stated at p. 166: it will be recollected, however, that the Septinsular Republic was the first explored.

Mr. Smith had an equal agency with myself in collecting the materials, of which Part 1st is composed, together with those of the first three chapters of Part 2d; and I remember, with gratitude and affection, the kind and efficient aid, which I received from him in every period of our tour, and after it was completed. The vocabulary of names of places, in the appendix, was compiled by him from the Greek government Gazette. He also took the bearings of places, which are either given, or referred to, in the appendix; and I have an itinerary, taken from his notes, of which I give an abstract.

The reader is referred to the geographical nomenclature in the appendix for the rules, which have governed our orthography, in respect to the names of places in Greece.

Should any of my Greek friends discover inaccuracies in this volume, I hope they will do me the justice to believe, that I have been anxious to give as favorable a view of their nation, as a regard for historical faithfulness would allow; and I shall esteem it a mark of favor to be corrected in any matters, with regard to which I may have erred. The strong desire of my heart is, that this volume may increase the respect, which is felt by my countrymen for the Greek people, and the deep concern they have hitherto manifested in the prosperity and happiness of Greece. If it does, I shall be rewarded for the labor it has cost me. I have no pecuniary interest in its sale. The profits arising from thence will go to multiply books of instruction for the youth in Grecian schools.

PART FIRST.

NARRATIVE OF THE TOUR:

INCLUDING OBSERVATIONS UPON THE MORE INTERESTING LOCALITIES AND SCENERY; UPON THE SOIL, AGRICULTURE, AND PRODUCTIONS; THE EFFECTS OF WAR ON THE TOWNS, VILLAGES, AND PLANTATIONS; AND THE MANNERS AND CUSTOMS OF THE INHABITANTS.

CHAPTER I.

THE PELOPONNESUS.

Enter the province of Elis—Clarentsa—Chloumoutsi castle—Plain of Elis—Manner of travelling—Roads—From Clarentsa to Ali Chelebi—A khan—Enter the province of Achaia—Pastoral life—Palæo-Achaia—Church of St. Andrew—Patras—Profanation of the Sabbath—From Patras to Bostitsa—Scene of wretchedness—Hospitable reception—Domestic employments—Bostitsa—Ancient republic of Achaia—From Bostitsa to Xilocastron—Remarks on the plains along the northern coast—Unexpected meeting—Enter the province of Argolis—Plain of Corinth—Arrival at the city.

On the 15th of April 1829, Mr. Smith and myself embarked at Zante, the most fertile and beautiful of the Ionian Islands, for the opposite coast of Greece. The distance is not great; but, the wind dying away, night overtook us in our open boat, before we were far advanced. Happily each of us, while at Zante, had procured a *capote*—that convenient substitute to the Greek

for house and bed. This is a large, shaggy outer garment, thick and heavy, made of coarse wool, with the accompaniment of a hood. Wrapped in this, we were warm all night, notwithstanding the copious dew. The boatmen, who were Greeks, rowed until morning, and cheered their labors by some of their national songs.

In the morning we were near the Grecian coast, and a gentle breeze relieved the labors of the oar. We took our repast with gratitude for being at last permitted to enter the principal field of our inquiries, and that field the PELOPONNESUS.[a] Never was a morning more bland and charming, nor the sea more smooth. We sat looking at the land as the sun advanced above the mountains of Achaia, and thought of the long political and moral night, which had covered the country, but was now beginning to break away.

At 9 we entered the harbor of Clarentsa, which, like most of the ports on the southern shore of the gulf, is too much exposed to the north wind to be safe at all seasons. Near the modern village, on the cape west of the harbor, are ruins. Here anciently stood Cyllene, the port of Elis, where the expatriated Messenians rendezvoused before sailing to found Messina in Sicily. This place, when the eastern empire was overrun by the western nations, gave name to a Greek duchy, from which the English dukes of Clarence derive their title. Under the Venetians, Clarentsa was a flourishing port. But in later years, Gastoune being the capital of the province, trade has been attracted to Pyrgos, a port in that neighborhood; so that, in 1810, according to the report of a traveller, Clarentsa contained only a custom-house and two cottages. We found about 200 inhabitants, who had all been apparently reduced, by war, poverty, and disease, to the extreme of misery—a part

(a) This celebrated name may be considered as restored to that part of the Grecian territory, which, for 700 years, has been called the *Morea;* since it is that which is used by the Greek government in all its official acts and documents. Indeed the Greeks are endeavoring to restore the ancient names to many parts of their country; and why should we refuse our aid in giving them currency? I shall not restrict myself, however, to the use of the ancient name of the peninsula.

living in cottages of wicker, plastered with mud; the rest in tents made simply of reeds. A national vessel lay in the harbor, dealing out corn to the people at reduced prices. Pano, our interpreter, told us that our arrival occasioned considerable speculation as soon as it was known we were from America, the people at once supposing we came to distribute food or clothing among them. This is explained by the fact, that one of the agents sent from this country with supplies for the Greeks, had been at Clarentsa, not long before.

Taking advantage of a little spare time, we walked out to Chloumoutsi castle,[b] an hour and a quarter[c] south of the village. It stands upon the highest point of the broken high lands, which form the most western projection of the Peloponnesus. Valuable minerals have been supposed to lie beneath the surface; but the lands are not in general inviting to the husbandman, and most of them are overgrown with bushes. The castle probably owes its origin to the Venetians, or perhaps to the Spaniards, who, in the time of Charles V, under Andrew Doria, made themselves masters of several districts on the west and south coasts, including Patras and Corone.[d] Its massy walls and arches are still standing, but it is without gates, and in a ruinous condition. The prospect from its top was highly interesting to us, who had but just landed on Grecian soil. We were in the midst of a territory, which an idolatrous superstition once had the power to shield for ages from the alarms and ravages of war—which armies were not permitted even to cross, till their arms had been deposited on the frontiers. The coast of Etolia was conspicuous on the north, and the islands of Zante, Cefalonia and Ithaca on the west, while eastward rose the mountains of Arcadia and Achaia. The valley of the

(b) Always so called in the Greek Gazette. Castel Tornese is the name by which it is better known.

(c) Distance is measured in Greece, and in all that part of the world, by the time occupied in travelling it. The common rate of travelling is three miles, or one league, an hour.

(d) Vertot's Hist. of the Knight's of St. John, vol. ii, pp. 54, 55.

Alpheus and the Olympic plain, on the south, were concealed by a low range of hills descending from the lofty interior, and forming cape Catacolon.[e] Between these hills and mountains and the high lands on which we stood, lies the extensive and fertile plain of Elis. Through the southern part of it meanders the ancient Peneus; said to have been employed by Hercules to cleanse the Augean stables. This beautiful plain, lying on the direct road of the Egyptians between the fortresses of Messenia and Patras, and defended by no mountain fastnesses, experienced, during the late struggle, all the horrors of savage warfare. Bursting through the pass of Cleidi, in 1825, and leaving Pyrgos a ruin, the soldiers of Ibrahim Pasha spread themselves among the villages of this plain, to ravage, burn, and kill.[f] Many of the miserable inhabitants perished fighting for their homes; others took refuge in this castle, and by it were sheltered for months from the rage of the enemy, as he occasionally passed. It finally yielded to his attacks, and three thousand souls, as we were told, fell into his hands, and were reduced to slavery. Beneath the north wall of the castle, are the ruins of a modern village, and the only inhabitants we saw—a small number of women and children—brought eggs and water for our refreshment. In return we gave them a few *paras*.[g]

The plain of Elis, of which we had so good a view from the battlements of the castle, is one of the richest and most valuable in the Peloponnesus; though, for want of inhabitants, working-cattle, and seed-corn, most

(e) From Castel Tornese cape Catacolon bears S. 10 E., Gastoune S. 50 E., Peak of mount Olonos S. 30 E., cape Papa N. 45 E., Peak of Black Mountain in Cefalonia N. 45 W., northern extremity of Zante N. 70 W., southern S. 54 W.

(f) Greek Gazette.

(g) The Greeks had no coin of their own, at the period of our visit. The common mode of keeping accounts was in *piastres* and *paras*, a Turkish currency. The value of the piastre varies. In Greece, fifteen piastres were reckoned to the Spanish dollar in 1829: in Smyrna, fourteen, or fourteen and a half. The *para* is the fortieth part of a *piastre*. The *para* is also divided into three parts, and a third part is called an *aspen*. A *purse* is 500 piastres.—The Greeks now have a national coin, which they call a *Phœnix*. Six are equal to a Spanish dollar.

of it is now a mere pasture for the flocks of the shepherd. The shepherds of Elis, however, have borne their share of calamity; for, out of nearly 100,000 sheep and goats, that formerly fed on the plain during the winter, not more than 10,000 are supposed to remain.[h] Many herds of cattle were also destroyed. The chief productions, before the revolution, were wheat, maize, cotton, silk, wine, and cheese. In every direction appeared the dark remains of ruined villages.

With six animals, for ourselves, our interpreter and baggage, and nearly as many muleteers, we commenced our journey, soon after noon, for Patras. No wages were stipulated for the muleteers, and they expected nothing, in addition to the twelve piastres we were to pay them for each animal on arriving at Patras. We travelled one after another in a beaten track, though often we had not so much as that. Indeed the Peloponnesus no where contains anything deserving to be called a road, excepting a short space between Navarino and Mothone, where the French troops have opened a way for their military wagons and artillery. Nor are there carriages to require them. Everything is carried on the backs of animals. Yet carriages are said to be known on the fertile plains of Epirus and Thessaly; and anciently they were common to all parts of the peninsula: we repeatedly saw traces of them worn in the rocks.

Our route led us along the sandy beach as far as the mouth of the river Cacotyche, with marshy ground in our vicinity that must be unhealthy in summer, and ruined houses and villages at a distance on the plain. Fording the little lake at the river's mouth, and leaving the shore, we rode through grounds partially overgrown with bushes, but affording some fertile, though uncultivated, lawns. The evening at length shut in, and a heavy dew chilled the air, and made the thought of riding till a late hour rather unpleasant. Passing near flocks of sheep, the savage dogs which guard them

(h) Col. Leake says the district of Gastoune contained 300,000 sheep and goats, in the year 1805.

threatened to tear us from our horses. The cry of jackals soon after met our ears, followed by loud, angry responses from the dogs.[i]

Around Monolata, the first village we passed, six hours and a half from Clarentsa, are a few cultivated fields. The village contains 25 families. Beyond is a corn-mill, turned by water. We now entered the great route from Patras to Gastoune, Pyrgos, and Navarino; many ages ago, thronged by multitudes from the Achæan states going to the Olympic games; now, silent and grass-grown. The Greeks of thirty generations traversed this route on their way to that celebrated amusement; and fifty generations have crossed the stage of life since Olympia ceased to attract the lovers of pleasure and of fame.—We were now on fine pasture-ground, and in an open grove of large spreading oaks, and the air became less humid and warmer. This continued until, at ten o'clock, we reached the ruined village of Ali Chelebi, fatigued and hungry, and glad of rest even in a dirty khan. The khan, or inn, was a long, thatched cottage, built in the most simple manner, with no floor but the ground, a fire in the centre, and boards here and there to supply the place of beds. We got a little milk, and this, with the contents of our box, satisfied our hunger. Then, wrapping our capotes about us, we lay down on the boards, and slept sweetly till morning. The keepers of the khan charged us more than twice the customary fees, a compliment we were always to expect; and often we could escape paying at this rate only by an independent decision, the proper exercise of which required mildness, patience, and discretion. We generally endeavored to avoid extremes, and always to keep a conscience void of offence towards God and

(i) Jackals "go together in herds, lie in caves through the day, and wander about howling through the night. They make their way into houses for the purpose of stealing food. They have so little cunning, that, when thieving in a house, if they hear one of the herd howling out in the fields, they immediately set up a responsive cry, and thus betray to the master of the house their predatory visitation. They are ferocious, but can be kept off with a cane." They are supposed to be the animal mentioned in Judges xv, 4.—*Jahn's Bib. Archaeology.*

towards man.[j] The houses of the village are few and mean. We subsequently learned that this place belongs to the great convent of Megaspelæon, near Calabryta.

At an early hour we were on horseback, and continued travelling among the oaks till after 10 A. M., frequently passing flocks of sheep and goats, and once a large herd of swine. These maratime plains afford excellent pasturage in the winter and spring, but in summer they are parched by the heat, and then the shepherd drives his charge to the more elevated regions of the interior. At 10 we came upon one of the most charming spots I ever saw, affording a lovely view of pastoral life. The ground was a little more elevated than the surrounding country, and gently descended on every side. The surface was smooth and green, and flocks were grazing among the oaks, attended by shepherds with their crooks, which they employ for catching the sheep and lambs. The huts of the shepherds, made of boughs and reeds covered with black felt, (the common habitations of the Nomadic race,) were seen here and there through the trees, and the sound of some simple instrument of music, perhaps the pipe or reed, came floating on the breeze. No desolation, no emblem or memento of war was in sight, to disturb the rural and peaceful aspect of the scene, and the rays of the sun from above were tempered by thin passing clouds, and by the shade of the trees. I perceived why poets, gazing only for a moment upon scenes like these, and taking no very serious views of human nature, associated the pastoral life with all that is gentle, innocent, and happy.

We were now in the province of Achaia, having crossed the Ligero nearly three hours before—a stream supposed to be the ancient Larissus, which Pausanias

(j) The ruins of many khans in Greece, show that they were large; but those now existing are wretched things. Their usual accommodations are, a shelter (in case it is not the rainy season,) coffee, native wine, possibly bread and the cheese of the country, and a board to sleep on; with the serious drawback of fleas, and other vermin more offensive. A traveller in the Morea must carry his cooking utensils, his bed, and certain articles of provisions with him; and a small tent will be a valuable acquisition.

says separated Elis from the Achaic states.[k] The plain extends from the sea to the mountains, perhaps eight or ten miles. Descending into a beautiful valley, we rested a while at a bush khan, and procured some milk from a flock of sheep, tended by a shepherd and shepherdess; the latter ornamented with strings of silver coins about her head. The valley leads out to the gulf of Patras, and we continued our route along the alluvial, cultivated plain, here skirting the shore. Palæo-Achaia stands on the edge of a higher plain just at our right, and is supposed to represent the ancient Olenus.[l] At noon we forded the now broad and rapid torrent of Comenitsa, and were amused with the spirit of some Albanian or Wallachian shepherds, who were transporting their flock on horseback across the stream. The path soon became uninteresting until we entered the level, and to some extent marshy, plain of Patras, reaching from the beach to the foot of the mountains—here only a short distance. None of the orchards of figs, oranges, &c. which formerly ornamented the plain, are now remaining, and scarcely any of the vine and currant plantations.

On approaching the town of Patras, the muleteers manifested strong veneration for a church supposed to contain the bones of St. Andrew, the apostle; who is the patron saint of the Peloponnesus. The church was demolished by the Albanians in 1770, and the Greeks, though they made large offers to the Turks, were never allowed to rebuild it. The late war rolled over it a second desolation: but ere long it will rise again, no doubt, with unwonted splendor.

Patras was one of the principal towns in ancient Achaia, and has ever maintained a respectable standing among the cities of Greece. Under the Greek empire, it was a dukedom. The Venetians obtained it by purchase, and afterwards it was held by them and by the Turks, as one or the other gained the ascendancy in the Morea. Before the late revolution, it contained

(k) Paus.b. 7, c. 17. (l) Paus. b. 7, c. 17, 18.

8,000 or 10,000 inhabitants, chiefly Greeks, and was the emporium of the Morea, and one of the most commercial places in all Greece. Situated on a gentle eminence projecting from mount Bodias, whose snowy summit rises within a short distance eastward, it enjoys an extensive prospect south and west. Its port is open and insecure. The citadel, built in the dark ages, and composed in part of broken columns and architectural ornaments from ancient edifices, was never taken by the Greeks, and capitulated finally to Gen. Schneider, commander of a division of the French army, in October 1828. The houses within the fortress, are in a ruinous condition. The town below, with the exception of a mosque, is almost entirely levelled with the ground. The present town had sprung up within a few months. Its houses are of rough boards, hastily put together for a temporary shelter, with little regard to order in their location. It already contains 7,000 or 8,000 inhabitants, and a considerable number of vessels and small craft were in its harbor. Almost every individual exhibited the characteristic Greek hilarity, and seemed to forget the sufferings and sorrows of the past, in the business, bustle, and gaiety of the present.

Our stay at Patras was prolonged till Monday, April 20th. The Sabbath was Easter Sunday with the French troops, and Palm Sunday with the Greeks, and at an early hour the President, Capo D'Istrias, arrived on a tour he was then making through the Peloponnesus. From these causes we were much incommoded by the firing of guns great and small, and the running and shouting of Greeks about our house, which happened to be near the President's quarters. The tumult was increased by the lamentable fact, that the Sabbath is the principal market-day in the place, and many of the peasants had come in from the country for purposes of traffic. I therefore sought refuge upon the broken hills behind the castle: but there being no shade on those tiresome heights, I soon felt the force of that expressive

figure in the Scriptures, "the shadow of a great rock in a weary land." How refreshing such a shade, in such a land, with a water-brook near by: and how much more refreshing God's gracious presence. But deprived, at that moment, of those cheering views of divine providence, which I endeavor habitually to cherish, and oppressed by the heat, for once I gave way to melancholy feelings, as I sat upon the brow of a hill overhanging the town. It was my first Sabbath in Greece. The crowds of people beneath, were exulting in the possession of their new-born liberty. They could no longer be oppressed by the Moslem—the robber and the pirate had been disarmed—and hill and valley, plain and shore, were now equally safe to the inhabitant. But then I could see no traces of the SABBATH—the true palladium of liberty, the safeguard of Christianity itself, and that one thing without which we must not anticipate a general revival of pure and undefiled religion. I did not look for preaching in the churches, nor indeed for any of those services in the language of the people, which make the Sabbath a delight in my own land. I expected to see shops open, trade in the market-place, mirth in the streets, and thoughtlessness everywhere. But I was not prepared to see the principal weekly fair for all the surrounding country, held on that day; and should we find this profanation extending through the provinces, (as we did in some others,) I thought how formidable an obstacle it would be to the prevalence of truth and righteousness. At last I took refuge in the power and grace of our Lord Jesus Christ, who, when he sent Paul into Greece, encouraged him to take his stand in the most corrupt of Grecian cities, with the assurance that he had much people there to be transformed in the spirit of their minds and the tenor of their lives, and made meet for heaven, by the Gospel. And in some instances how great the change. "Be not deceived," says the apostles to those Grecians, "neither fornicators, nor idolators, nor adulterers, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor covetous,

nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God. *And such were some of you:* but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God." [m]

Our horses were in readiness at an early hour on Monday morning. According to custom we had taken a pledge that the engagement should be faithfully kept. In the present instance, it was a brass inkhorn, such as is frequently worn in the girdle, often rather for ornament than use. It is probably similar to the one mentioned in Ezekiel ix, 3, and is made to contain both ink and pens. More frequently the pledge was a small piece of money. We were to give ten piastres for each horse to Bostitsa, one day's journey. From thence to Corinth occupies two days more.

The narrow plain on the margin of the gulf is cultivated as far as the Skinas, a rivulet an hour from Patras, deriving its name from a village at the foot of the mountain. A small canal runs by the roadside conveying water to a corn-mill near the town. Beyond, is a gravelly soil, overrun with bushes, and furrowed by torrents. At the end of the second hour, we were opposite the entrance to the gulf of Corinth, which is, or may be, effectually guarded by the castle of the Morea on the one side, and that of Roumele on the other, both erected more than three centuries ago. Near the river Drepanum, and opposite the city Naupactus, (or Lepanto,) we crossed a few cultivated patches, and had a distinct view of that city, on the Locrian coast, whose name occurs so often in ancient and modern history. Many a slaughtered Turk stands associated in history with the name of Lepanto.[n] The walls of Naupactus form a sort of triangle, having its base upon the shore,

(m) 1 Cor. vi, 9—11.

(n) In 1745, not less than 30,000 Turks perished in an attempt to wrest the city from the Venetians; and in 1571, Don John of Austria engaged the Turkish fleet in the gulf of Lepanto, took 130 gallies, destroyed 55, killed 25,000 men, made prisoners of 10,000, liberated 15,000 Christian slaves, and checked the pride of Ottoman conquest.

and its apex on the top of a hill, where is a citadel. The city was at that time closely besieged by the Greeks, and on the point of surrendering; but the occasional discharge of artillery showed that hostilities were not yet suspended.

The mountain now advanced quite to the shore;—lofty, rugged, and steep, though seldom precipitous, and covered with bushes. It was anciently called the promontory of Drepanum. The river still retains the name. In one place a beautiful white cascade falls from a great height. Further on a foaming torrent dashes through a deep glen into the sea. Here is a strong pass, which was seized by the Greeks in the revolution, and thus the Turks of Patras were cut off from communication with Bostitsa. The mountains now gradually diminish to hills with regular summits, and a bend in the coast gave us an extensive prospect up the gulf. Here we first saw mount Parnassus, across a beautiful sheet of water. Fording the rivers Salamonica and Bostitsa, we entered the plain of Bostitsa, and shortly after the town; having passed but two inhabited houses all day, and they were khans of the poorest description. We had been on horseback nine hours and forty minutes, since leaving Patras.

The walls of most of the houses in Bostitsa were built of a reddish argillaceous earth hardened in the sun; but the whole town had been destroyed by the united agency of Greeks and Turks, and, as we approached, seemed to be deserted. There are, however, about 200 families, out of the 300 formerly in the place, of whom many live in the most wretched hovels imaginable,—built up of loose stones, boughs, and grass, against the broken walls of their former habitations. By the side of one of these abodes of poverty, and within the ruins of what was, probably, once the comfortable dwelling of his family, sat a sick youth in rags, on the ground, the very personification of misery. He did not speak, and perhaps could not, but looked as if he wished for something; and when a few paras were offered him, he

received them in silence, and again sat down upon the ground. His parents had gone, I suppose, in search of their daily food.

Having a letter of introduction to Mr. M., a Greek gentleman of Bostitsa, apparently one of the wealthiest inhabitants, we called on him immediately, and he pressed us to lodge in his house—killed a lamb for our refreshment, although it was Holy Week in Lent when meat is strictly inhibited to the Greek—and sat down at the table with us, agreeably to the etiquette of the country; eating, however, only from a dish of his own prepared according to the ritual of the Greek church. The personal appearance of this man would have become the best days of Greece, and he could not possibly have received us with more genuine hospitality. His wife is sister to one of the distinguished men of the revolution, and her employment while we had the pleasure of her company, is literally described by the mother of king Lemuel; "She layeth her hands to the spindle, and her hands hold the distaff." Prov. xxxi, 19. Indeed this seems a common occupation of Greek females, where they can command the materials. The distaff is held in the left hand, and around it is wound the cotton. The thread is twisted by means of a spindle alone, which hangs from the cotton and is made to revolve by whirling it with the fingers every few moments. I did not see wheels employed any where in the Levant. At Malta they use a small one of a most primitive construction. Looms of a simple form were numerous in Greece before the war.

Bostitsa is on the site of the ancient Ægium, the capital of the Achæan states, where their congress used to assemble. It is situated on the edge of rather an elevated plain, which here advances quite to the harbor. On the beach below, grows the famous plane tree of Bostitsa, and near it bursts out a copious fountain, remarkable in ancient times,[o] whose cool and delicious

(o) Paus. B. 7. c. 25. Pausanias travelled about the year 97.

waters find vent in more than a dozen artificial spouts of stone. To the east, a lower plain extends out to a cape, and is partly occupied with an extensive grove of olives, and partly covered with the currant now clothed with a delicate verdure. Towards the west and northwest, the higher plain was waving with grain, and enriched with luxuriant pasturage. Irregular hills rise beyond, softened by distance, and picturesque from their number and varying forms. The whole was exceedingly beautiful, and some parts of it reminded us vividly of our native land. This association was peculiarly interesting on the very spot where once assembled the representatives of a federal republic,[p] that more resembled our own than any other of the republics of antiquity, and continued and rose into power when the other states of Greece had all fallen a prey to domestic dissentions or foreign tyrants. At remoter distances are seen the snowy back of Bodias and other mountains of Achaia, and the rude mountains of Locris beyond the gulf of Corinth, with the bleak and snowy ridge of Parnassus.[q] Hardly a spot in all Greece was so pleasing to us as this. There is something, too, in the *name*, that is grateful to the pious ear,—"Achaia" —"the regions of Achaia"—associated delightfully with apostolical labors and successes and with God's holy word.

May 21st we commenced our journey for Corinth, passing through the currant grounds already mentioned, and then through groves of olives. Three hours brought us to the river of Calabryta, with which, some weeks after, we became more acquainted in the magnificent glen of Megaspelæon. Here it rushes through a chasm in the mountains, forming one of the grandest scenes in nature. A little further on, the mountains approach the sea, and soon we enter a defile along the mountain side, which occupies more than an hour. It is one of the many places, that render the Peloponnesus strong in

(p) The Republic of Achaia. (q) Bodias bore W; Parnassus N. 72 W.

defensive warfare, and may yet, by the blessing of God, make it one of freedom's fastnesses, when political convulsions shall shake the eastern world. We came out, at one P. M., upon the plain of Crata, where in 1822 several thousand Turks were stopped by the Greeks on their way from Corinth to Patras, and made to suffer the horrors of extreme famine. The bones of those who perished are said to be bleaching not far from our path, and we afterwards saw some on the beach. Our route now led, for the most part, over a narrow strip of arable land, made up of plains and undulating grounds, between the gulf and the ridge on our right, until it finally opened, about the middle of the second day, into the great plain of Corinth. In this time we crossed several small rivers. The mountains gradually diminish to hills, and terminate finally on the elevated plain where Sicyon once stood. Most of the arable tracts are under cultivation, generally with the currant. There are two or three small villages, but the houses had been unroofed. The prospect from the vicinity of Camara, at sunrise, was well fitted to awaken classical enthusiasm, for the ridges of Parnassus, Helicon, Cithæron and Geranium, then threw a most beautiful outline upon the clear sky. At Xilocastron we had our first view of the snowy top of Cyllene, now called Zyria, the highest mountain, except the Taygetus, in the Peloponnesus.[r]

From Clarensta to Patras we passed through but two small, ruined villages, and saw scarcely any cultivation. Between Patras and Bostitsa there is no village, and the cultivation, although there is more of it, is very imperfect. The coast between Bostitsa and the plain of Corinth is by far the best cultivated, but it has few inhabitants. The principal cause of this desertion of the maritime districts, is to be sought in former exposures to

(r) According to the measurement of one of the company of French *savans*, who were in Greece the last year, attending to its archeology, topography, statistics, and natural history, the height of Zyria is 2,360 metres, or 7.723 feet; and that of Taygetus 2,417 metres. or 7,910 feet. *Greek Gazette*,—A metre is 39. 27 inches. Zyria bore S. 50 W. from Xilocastron.

piratical depredations from the neighboring waters, and in diseases to which the plains are subject in the heat of summer. The former evil is now at an end, and the latter will be likely to diminish with the progress of agriculture. Just below the soil of the hills in the neighborhood of Xilocastron and Corinth, there is a regular layer of breccia, resting upon uncemented pebbles, which, falling away at the brows of hills, leave numerous caves, where the poorer Greeks frequently reside. One is almost led to imagine that this stratum was once on a level with the gulf, especially as in the harbor of Cenchrea and near Calamaki, similar crusts are found at the water's edge, evidently of recent formation. Yet it should be added, that the Scironian rocks on the southeastern shore of the isthmus of Corinth, consist of breccia, and that this species of rock exists around Mycenæ, and forms the lofty masses on both sides of the glen of Megaspelæon.

As we were looking for a shelter beneath which we might spend the night of the 21st, we passed a tent pitched in the field, and soon heard a gentleman calling after us. I immediately recognized him as my townsman, Doct. Howe, for whom I had brought letters from parents and friends. He and his English companion, Mr. Urquhardt, were on their way to Patras, and at their united solicitations we took up our lodgings with them. Mutual inquiries of course occupied us till rather a late hour.

Somewhere in the neighborhood of Xilocastron we entered the province of Argolis. Leaving Basilicon, the representative of the ancient Sicyon, on our right, we traversed the great plain towards Corinth, with the battlements of the Acrocorinthus in view. The plain of Corinth—less rich than that of Elis—is almost a perfect level, ten or twelve miles long, and six or eight broad. Three streams descend from among broken hills, and cross it to the gulf. Only the first is entitled to the name of a river; it is the ancient Asopus, flows from the valley of St. George (the ancient Phlius,) and

bounds the plain in the vicinity of Sicyon. The others come respectively from the vallies of Nemea and Tenea. As we drew near to the city, the dark-looking pillars of an ancient temple, in part surmounted by their architraves, were a striking object. The only avenue we could find leading into this once splendid emporium of nations, was a narrow, rocky path, choked with weeds and rubbish; and nowhere except in the market-square did we see anything that looked like houses. There a few had been erected, but were commodious only as contrasted with the surrounding ruins. In the best of them we obtained lodgings, in a small chamber over a wine-shop, where the thoughtless Corinthians were accustomed to assemble nightly for gambling and noisy mirth. The boards of our floor were loosely laid, and one could have climbed over the partition-walls into the apartments of the family. But we were thankful to be so well accommodated, and that hitherto we had been comfortably fed and sheltered beyond our expectations. The time we occupied in travelling from Patras to Corinth, makes the distance about seventy miles.

CHAPTER II.

THE PELOPONNESUS.

Province of Argolis continued—Present condition of Corinth—Apostolical labors and Christian church in Corinth—Acrocorinthus, and the prospect from thence—Sicyon—Propensity of the Greeks to multiply churches—Ride to the Nemean plain—Customs on Easter Sunday—Isthmus of Corinth—American colony—Cenchrea—Isthmian town and wall—Hermione—Cranidi—Plain of Troezen—Commence our principal tour in the Peloponnesus—Epidaurus—Grove of Æsculapius—Ligurion—Plain of Argos—Nauplion—Tiryns—Mycenæ—The harvest season—Argos—Funeral and marriage processions—Fountain of Erasinus—Marsh of Lerna—Cross mount Parthenium into the province of Arcadia.

Corinth is situated on the verge of a plain somewhat elevated, and at a little distance from the southern extremity of the gulf bearing its name. Its situation enabled it to avail itself of the commerce of the Saronic and Corinthian gulfs, and of the Ægean and Adriatic seas, and anciently it was the mart both of Europe and Asia. Being the most commercial and richest, it became the most dissolute, of the Grecian cities. Upon this celebrated city the cup of cursing has long since been wrung out to its very dregs. Captured, plundered and devastated, successively, by Roman, Goth, Hun, and Turk, it was reduced, before the revolution, to about 1,000 Greek and 300 Turkish houses.[a] The Bey of Corinth, however, extended his jurisdiction over 163 villages. During the revolution, lying as it did in the highway of both Turk and Greek on entering or leaving the Morea, and being the seat of a civil broil, it was pillaged and wasted by every party, and we found it a more perfect desolation than almost any other modern city in Greece. The extensive palace of Kamil Bey, with its fountains, baths and gardens, was level with the ground. The Kebla, or sacred side of one of its

(a) Turner.

three mosques, was all that remained of them, and the bullet-holes with which that was filled, showed in what abomination the religion of the Moslem is held by the Greek. Of six churches, the walls of one only were entire, and with the strictest truth may it be said, that not one private dwelling escaped destruction. The streets were obstructed by ruins, or rank weeds.

Amid this desolation, and just in front of the windows of our apartment, are the ancient pillars already mentioned. The antiquarian cannot trace their history, and they are supposed to have stood for at least twentyfive centuries.[b] They are seven in number, and each is a single block of stone covered with stucco, and black with age. About thirty minutes northeasterly from the city are the remains of an ancient amphitheatre, cut through the breccia crust. Round the circumference, in caves worn beneath the rock, live about a dozen families—victims of penury and war, but now pensioners on American charity dispensed from the neighboring village of Hexamilia. One hundred and fifty or two hundred families seek a shelter among the ruins of the city.

Corinth, and its port Cenchrea, are the only places in the Peloponnesus mentioned in the Scriptures as having been visited by an apostle.[c] To Corinth Paul made two visits. Here the Lord Jesus in a vision encouraged him to remain, and fearlessly preach the Gospel with assurance of success; here he labored nearly two years, and collected a church in which he seems to have felt an unusual interest; here, too, under the hospitable roof of Gaius, he composed the epistle

(b) Leake's Travels in the Morea.

(c) Paul expresses the hope, that in his next visit to the Corinthians, he might "preach the Gospel in the regions beyond them," 2 Cor. x, 16; implying, that, in his first visit, he went no farther westward than their city. This first visit was prolonged a year and a half. His second continued only three months; and considering how much he probably found to "set in order" in the Corinthian church, how much preaching and conversation he would find necessary, and also the important instructions for disciples abroad which we know he here committed to writing,—it may be doubted whether he then penetrated any farther into the peninsula.

to the Romans. In both of his visits he had the assistance of Timothy. Apollos came to Corinth while these eminent missionaries were absent in other fields. Titus was at Corinth when Paul's first epistle arrived, or soon after; perhaps it was sent by him; at any rate he witnessed its good effects, and reported them to the apostle. What a distinguished ministry did Corinth then enjoy. The word of God makes honorable mention of some of the members of its church; and the church at large, although censured on account of certain irregularities, is on the whole commended highly by the apostle. It was enriched with all utterance and knowledge, so that it fell behind other churches in respect to no gift. It is true not many wise, not many mighty, not many noble were called into it; for God had seen fit to choose the unlearned, the weak, and the poor, that the wise and mighty and noble might be confounded, and "that no flesh should glory in his presence;" but he had shown what he could make of such by his new-creating grace, imparting to them "wisdom, and righteousness, and sanctification and redemption." Happy citizens of ancient Corinth! washed from the deep pollutions of their city, and fitted for mansions in the New Jerusalem, they have now their eternal home remote from the desolating storms and revolutions of this lower world.

One clear morning, while at Corinth, we ascended the isolated mountain on the southwest, shooting a thousand feet above the city, and crowned by the citadel called the Acrocorinthus. We wished to enjoy the view from its summit. Entering the citadel on the west side, where the mountain is least precipitous, we passed three successive gates and a ruined village—round to the Pyrene spring—then to the highest point, where, from the foundations of an ancient temple, we had one of the finest prospects in the world. Regarding only the mere natural scenery, the mountains, plains, seas, and islands, there is a charm, which no man gifted with reason and taste can fail to per-

ceive, or can perceive without admiration. But how many pages of interesting recollections, historical and classical, does a single glance here call up to the mind of the scholar. Every object seems a volume;—the isthmus of Corinth, with its games, and wall, and the numerous armies and barbaric hordes that have crossed it—the Saronic gulf, and Ægina, and "unconquered Salamis"—the Athenian acropolis, like a speck at the foot of mount Hymettus—the mountains of Attica, and others great in song, round to the long and lofty ridge of which Parnassus is a part—the site, and plain, and gulf of Corinth—the road to Nemea, to Mycenæ, to Argos, now seldom trod—and the mountains of Arcadia and Achaia, with Cyllene towering in snowy majesty above them all! One needs time, when on such a post of observation, to gaze long at single objects, and to reflect upon the several classes of great events with which they stand associated.[d]

Both the Acrocorinthus, and the city beneath, are abundantly supplied with water; and this is one of the reasons why Corinth will be likely to rise again into importance among Grecian cities, if it does not become the very first. Neither Argos nor Athens abound in water. We counted fifteen villages on the plain, all in a ruinous condition. Flocks of sheep and droves of horses were seen here and there amid the luxuriant pastures. But there were no vineyards; and we ascertained that both the currant and wine, for which Corinth has been so famed, are the productions, one of the Achaian shore, the other of the plain of St. George.

On the 24th of April we crossed the plain to Basilicon, a distance of three hours, passing through a grove of about 50,000 olive trees not far from Corinth. The ancient Sicyon occupied a small, elevated plain, overlooking the one we had crossed, and backed by a low hill, in the face of which is still to be seen the sta-

(d) Athens bore S. 85 E.; south point of Salamis, S. 78 E.; east peak of Geranium, N. 70 E.; west peak, N. 45 E.; Helicon, N. 40 E.; Parnassus, N. 4 E.; Cyllene, N. 72 W.; Hymettus, S. 83 E.

dium and a spacious theatre. The plain itself covers numerous foundations, just breaking through the soil, and presenting a most fertile field for the imagination of classic enthusiasts, who, from a few scattered stones, can new-create and describe all the beauties of the ancient edifices to which they are supposed to have belonged. Sicyon was one of the most ancient seats of Grecian power, celebrated as a school of the arts and for its sumptuous and tasteful monuments. Ascending to the top of the theatre, and sitting down on the highest seat commanding a view of the prostrate city and of a wide range of interesting objects, I could not help being solemnly impressed by the contrast here exhibited between divine and human works. The creations of human ingenuity and taste had all gone to utter decay, and nearly all had sunk into oblivion, while the works of God, all around the great natural amphitheatre, shone with undiminished glory.[e]

The present village contains about fifty families, and though partly destroyed, is in better preservation than any we had yet seen. Its principal church seems to have remained untouched. Around this edifice, it being the Friday before Easter Sunday, a considerable number of peasants were collected, and four priests were sitting before the door. The oldest of these, who said he had been a traveller and had seen Jerusalem, took me round (my companion being elsewhere employed) to point out the churches of the place, of which he affirmed there were *thirty*. Most of them are mere walls, and some only fragments of walls. We had previously seen, in the Ionian Islands, the strong propensity of the Greeks to multiply churches, when unrestrained by the civil power. In some of those islands, while the priests are more numerous than is desirable, the churches are three times as numerous

(e) Acrocorinthus, S. 45 E.; Geranium, S. 33 E.; Cythæron, N. 80 E.; Helicon, N. 68 E.; Parnassus, N. 7 E.; Cyllene, S. 87 E.

as the priests.[f] For a long period, however, the Turkish government has not allowed its Grecian subjects either to erect or repair any sacred edifice, without paying considerable sums for the privilege. This has restrained the people. But where no such restraint has existed, it would seem that the building of churches was regarded as a meritorious act. Labor being cheap, a man would bequeath forty or fifty dollars in his will for the erection of one in honor of some favorite saint. A church erected at that expense must of course be small, a mere oratory, to be opened, probably, but once a year, on the return of the day dedicated to the saint. A strong prejudice protects these buildings from demolition. The wall of a church in a town of the Ionian Islands threatened to fall, and endangered the lives of the people, but a riot was near being the consequence of a report that the government designed to take it down. The Greeks leave their churches to a natural decay, and see them tumble to pieces without emotion; but while one stone remains upon another they call it a church. Having finished our inquiries, we descended into a retired glen towards Corinth, where is an ever-flowing fountain, supposed to be the Stazousa. Not daring to cross the plain under the burning rays of noon, we rested for an hour or two beneath the shade of some trees that hung over the waters.

On Monday the 27th, after having sent our baggage to Hexamilia, where Doct. Howe had established a colony of Greeks whom war has driven from their homes, and where we intended to spend the night, we set out on an excursion to St. George. The intemperance of our principal muleteer detained us till rather a late hour in the morning. Our course was northwest, and led over a corner of the great plain

(f) Dr. Pinkerton states, that the same propensity existed in the Greek church of Russia, in the 16th century, and that one of the emperors was obliged to restrain it by a special edict. "Moscow alone once contained," he says, "according to a proverbial expression, her *sorok sorokoff*, or *forty times forty* churches."—*Present State of the Greek Church in Russia, p.* 17.

already described. The road then inclined to the left, through a number of argillacious hills deeply furrowed by winter torrents. After crossing the river of St. Basilius several times, we came in sight of the village of that name, occupying the site of ancient Tenea, and situated across a beautiful plain at the foot of a range of mountains. Here the road turns to the right, and, three hours from Corinth, we pass the uninhabited ruins of Cleonæ, upon a circular and fertile hill on the left. From the spot that was probably occupied by its citadel, Mr. Smith obtained a good view of the plain of Tenea even to its southeastern extremity, and thought it almost as long as that of Corinth, though less broad. It appeared to be nearly uncultivated, and the village of St. Basilius, above referred to, was the only one in sight. We next cross several hills, one of which contains extensive quarries and exhibits the ruts of wheels worn in the rocks marking the ancient road from Corinth; and soon we enter the little plain of Nemea, now without a house, or inhabitant save only a solitary shepherd and his flock. Here roamed the Nemean lion, near here he was killed, and here were the Nemean games. What we took for the Adrastean fount flows copiously by the road-side at the place of our entrance. Three lofty, slender Doric columns of the temple of Jupiter stand in the centre of the plain, with a mass of stones, the ruins of the temple, lying with great regularity around. The stones are large. From above the excavation made for the theatre in a hill-side facing the north, Cyllene is seen peering over mountains of lesser magnitude. The Nemean river is here only a sluggish brook gliding through the grass.

Our guide told us he was a laborer in a vineyard for twenty paras a day, or less than four cents, in addition to his food. If he provided his food, his wages were doubled.

Finding the day too far spent to go to St. George, we returned. On our way through Corinth to Hexamilia, we stopped a moment at our late quarters, and found the

house devoted to the most riotous mirth. The custom of the Greeks is to employ Easter Sunday, which is the termination of their long fast of Lent, and the two following days, in eating, drinking and revelry. Formerly they were in the habit of firing pistols and guns loaded with balls, to the great hazard of all who appeared in the streets, but the law disarming the people, or perhaps some statute expressly for the purpose, has happily put an end to this barbarous sport. No guns were fired in our hearing during the day. We had anticipated no little noise on Saturday evening, but there was a perfect stillness, and it appeared that the people, having baked their unleavened bread, made their sweetmeats, boiled and stained their eggs,[g] and gotten everything in readiness for the morrow, had retired early to sleep as a preparation for what was to follow. Soon after midnight it was announced that the Lord had risen, and the people were summoned to church, where mass was celebrated and the sacrament in both kinds received, before any were allowed to break their fast. The inhabitants then returned to their homes, and everywhere commenced the eating of flesh. In the morning we saw fires kindled in the open air, and paschal lambs roasting whole before them for the grand feast of Easter. At a fire in the rear of our house, there was a lamb on each side turning upon a wooden spit. Men and women were abroad clad in their most showy dresses, and one would scarcely have imagined that most of them emerged that morning from dirty huts and caves. Towards night we saw companies of peasants of both sexes dancing in the fields, as thoughtless and happy as their flocks on the neighboring plain. It would have been gratifying to look upon these poor creatures, since none of them appeared in the least intoxicated, could we have been unmindful of the day they were profaning, and of their ignorance of all that concerned them as immortal beings. Nor was it possible to think without pain, that

(g) Eggs, boiled hard and stained, are the common presents on Easter Sunday.

such an event as the resurrection of the Lord Jesus from the dead, should be no more worthily commemorated.

The distance across the isthmus of Corinth from gulf to gulf, is from four to six miles. On the Peloponnesian side, it is bounded by a range of hills extending from Cenchrea to near the foot of the Acrocorinthus, where is a pass. On the opposite side, the high ridge of Geranium extends from shore to shore. Though not sufficiently level to be called a continuous plain, none of it is very high, and nowhere is it broken by a hill, except on the gulf of Corinth between Cenchrea and port Schoenus. It contains two villages called Upper and Lower Hexamilia. The situation of the former is open and pretty, on a plain of about the same elevation with that of Corinth, and surrounded by a fertile soil, irrigated by a perennial streamlet of excellent water. The war demolished its houses, and scattered or killed its inhabitants. As it belonged, with the adjoining territory, to Kamil Bey, it has become, like all other Turkish property, a part of the domains of the Greek government. And by a decree of this government, dated May 2, 1829, five thousand *stremmata*[h] of this part of the isthmus were ceded to Doct. Howe, for five years, as agent of the American Greek Committees.[i] Upon this territory he was to establish a colony of such Greek families, as have been deprived by the revolution of home and livelihood, and furnish them, by means derived from America, with habitations, seed-corn, working-cattle, and agricultural implements. Each family is to receive an assignment of so much land as will afford a comfortable maintenance, and the whole colony is to be exempt from taxes for five years. The tract of land selected by Doct. Howe embraces the port of Cenchrea, and extends far over towards the gulf of Corinth.

(h) A *stremma* is about two-thirds of an acre.
(i) Greek Gazette, 1829, p. 123.

We were kindly received at the colony by Doct. Russ, the superintendent in the absence of Doct. Howe, and lodged among barrels of meal sent from our country for the famishing Greeks. Early the next morning we were awakened by numerous female voices before the door, and looking out saw a great number of poor, ragged females, who had come from the neighborhood to apply for work, for which at the close of the day they receive a small portion of meal in payment. They labor upon the rubbish of the ruined village, or in the fields; and it was affecting to observe how anxious they were to obtain this privilege: nor was it less so, to behold with what a glow of satisfaction and cheerfulness they received their reward.

The colony has grown out of the experience of those who have had most to do in distributing the charities of our American people among the Greeks. They are of the opinion, that less good is effected by giving a few pounds of meal once or twice to many individuals scattered over the country, without requiring any return, than by conveying the means of sustenance to a smaller number for a considerable period, through the medium of their own industry. They think the mode of dispensing charity which is the basis of the colony, is less liable to abuse. None will be likely to apply, except such as are really in want, and willing to work; and there are few who cannot perform some kind of labor. The habit of industry is also cherished. The beneficiaries of the colony are said to be more contented with what they receive, than such as are assisted on the principle of a mere gratuity, and quite as thankful to their good friends in America. About 100 poor men, women, and children are employed daily in this manner, in addition to the families belonging to the colony, which, at the time of our visit, were 20 in number, and mostly refugees from places in possession of the Turks. The superintendent aims to set an example of a regularly built village and of well cultivated farms; and several houses have been erected, and a quantity of ground on

the site of the ancient Cenchrea has been converted into a plantation of cotton.[j]

Nothing remains of Cenchrea, except foundations of houses, and a part of the mole that defended the harbor; the spot is uninhabited. Calamaki, farther east, is the port of entry for the head of the gulf of Ægina. Our road to this place led along a small ridge of rock anciently worked as a quarry. The ruins of the Isthmian town lay on our way: here were held the Isthmian games. Passing these ruins we crossed the remains of the famous wall, upon which have been employed at different periods, with ages intervening, the labors of Grecian states, and of Greek and Roman emperors, and finally of Venetian pride and ambition. The wall was five miles in extent, and crossed the isthmus. This spot, also, is at present deserted. Calamaki is not far distant, and has only a few cottages. Here we embarked for the island of Ægina, and arriving too late to go on shore, were obliged to sleep on deck in a cold, windy night, amid a crowd of Greeks. The next day we proceeded to Poros, and, during the following week, saw much of Hydra and Spetsæ.

I leave the islands of the Western Sporades to be noticed after having completed our miscellaneous observations upon the Peloponnesus.

(j) In a letter I received from Doct. Howe just before my departure from Greece, dated "Washingtonia, July 14, 1829," he says:—

"I have now 36 families subsisting here, 26 of whom are from parts of Greece now subject to Turkey. They were poor, hungry and naked when they arrived; they are now thriving. In about ten days I shall discontinue their rations, and they will subsist for the future upon what they have raised. In the autumn, I hope to put 50 families to work sowing wheat. If Providence smile upon them, and they get in but a moderate crop, the surplus, after enough has been taken for their own subsistence, will serve for establishing several other families, and paying the yearly expenses of a hospital for 50 beds. In ten years, these poor will probably be augmented to 200 families, or 1,000 souls; a large hospital will be supported; and a useful example given to the rest of Greece of improved agriculture.———I may add one thing, that the people of the surrounding villages begin to appreciate the establishment. Every day sick persons are sent to us, sometimes from considerable distances; continual applications are made by peasants to become members of the colony; and our little school is now rapidly filling up by children from the neighboring hamlets, where a school was perhaps hardly ever thought of."

On the morning of May 7th, having come over the preceding evening from the island of Hydra, we were in the southern part of the province of Argolis on the promontory of Hermione, now desolate, but once resplendent with temples dedicated perhaps to a dozen gods and goddesses. Ancient foundations are seen everywhere, and parts of the ancient city-walls are found around the modern village on the main land. This village is called by the peasants Castri, but the government has restored the ancient name of Hermione. In common with most of the towns on the Argolic peninsula, it escaped the visitations of the enemy, and the houses, about 250, are still entire. In the place of streets, there are narrow passages winding among the houses. Some years ago the plague carried off great numbers of the inhabitants, so that the population does not now exceed 700 or 800 souls. On each side of the promontory are good harbors, from which beautiful plains run up, separated from each other by a hill extending in the direction of Cranidi. Hermione was anciently celebrated for a cavern, by which the descent to the regions of Pluto was thought to be remarkably easy. We saw no such cavern; but our guide, who had heard nothing of the story, pointed out to us a place in the mountains about an hour's ride to the west, where, he said, is a cavern with steps descending into it, but of unknown depth, as a candle will not burn within, and of course no one has been to the bottom. Perhaps the heathen fable originated there.—We left the village about noon,[k] riding along the northern side of the hill, with the ruins of an aqueduct just above us. The plain was first covered with vines, then with grain, gradually becoming narrower till we arrived at the considerable town of Cranidi. Some of its 500 or 600 houses were new, and most

(k) I saw a New Testament in a coffee-house in Hermione, printed in Ancient and Modern Greek, that had perhaps been left there by the Rev. Mr. Hartley, of the English Church Missionary Society, who was at Hermione in the spring of 1828.

of them tiled. The summit of almost every hill was crowned with a wind-mill: from one position I counted 24. Here the Greek senate was convened in 1823. The bishop of the diocess resides here, and we observed a commodious house erected for a Lancasterian school. Large as this place is, and undisturbed as it was by the war, we could get nothing for dinner except a little bread and some poor cheese. No inns are found in this part of Argolis, and the few coffee-shops are perpetually thronged with idlers playing at cards, an amusement than which nothing can be more common or open among the Greeks. The distance from Hermione to Cranidi is about five miles; and from Cranidi to its port, called Porto Cheli, four and a half. From thence we proceeded to the island of Spetsæ.—On our return towards Ægina, we stopped at the island of Poros, and made observations upon the opposite shore of the peninsula. As viewed from Poros, it presents a long range of unsightly mountains advancing to the shore a little to the south of the island, but to the northwest, receding from it and giving room to a plain that extends along the harbor of Poros quite up to the bay of Epidaurus. This is the plain of Troezen. The ruins of the ancient city of that name, lie at the foot of the mountains on the southwest side of the plain. Crossing the ferry opposite Poros on the 11th of May, Mr. Smith travelled as far up this plain as the little village of Damala, near the site of the ancient Troezen. For half an hour his road led through vineyards and among large fig-trees, with hills on the left covered with the olive; then through a tract in front of the small village of Apatha, occupied with fields of wheat and barley; and then the ground, though watered by mountain rivulets and ornamented by the rhododaphne, lay neglected by the husbandman. Troezen commanded a fine prospect of the plain. The view of the Attic coast is now obstructed by the dark, volcanic promontory of Methana, as tall as Vesuvius, but formed within the knowledge of history. Between Troezen and Damala is a mountain torrent in a romantic glen,

giving motion to several mills. Just above the mills, the opposite precipices approach very near, and are connected by a bridge of one small arch, across which lies a long trough of Poros volcanic granite, shewing that it was once part of an aqueduct. Time has so cemented the stones of the arch, that it looks like a work of nature. The overhanging rocks, the foaming waters in the deep abyss, and the other surrounding objects, are highly grand and impressive. Descending, Mr. Smith found grottos hung with stalactites, and one of the lofty precipices seemed to be composed of them. A part of the river here enters a natural orifice in the rock, and then issues and descends to turn the mills below. Troezen gives name to the third Grecian Congress, which, somewhere in this vicinity, elected Capo d' Istrias President of Greece for the term of seven years.

The time from the 13th to the 25th of May we spent at Ægina, making inquiries of which the principal results will be given when I speak of the state and prospects of education in Greece. At the end of that time, having received letters to men most likely to favor our object in different parts of the Peloponnesus, and also a circular from Mr. Tricoupis, Foreign Secretary of the Greek government, commending us to the provincial authorities, we entered upon our principal tour in the peninsula. Knowing the country to be almost literally destitute of houses, we had procured a cotton tent at Ægina sufficiently large to accommodate ourselves and baggage. Our interpreter had liberty to sleep in it, but he often chose to spend the night with the muleteers under the open heavens, which at this season are beautifully clear. We carried utensils for cooking, and certain articles of food, as coffee, tea, sugar, rice and ham. In addition to our interpreter, we took a man to look after our baggage, who was willing to attend us and provide his own food for four dollars a month. The animals we rode were usually mules, accoutered with a rope halter for a bridle, a pack-saddle of rude frame-work,

and cord for stirrups. Throwing our capotes across the saddle and whatever else we had to render the seat tolerable, we moved on in a moderate walk, and in Indian file, with a muleteer on foot before to lead the way, and others behind to urge on the caravan. Mr. Smith or myself rode first, as we found the one or the other had the freest animal, and our interpreter kept near us to perform the duties of his office. The servant saw that the baggage was neither stolen, nor lost; and it is due to his carefulness or to the honesty of the Greeks, to say, that not an article was missing at the end of the journey. When we wished to encamp, we inquired for water, grass, and a sheep-fold. Having found these, or at least the two former, our tent was pitched, our strong wooden chests were so laid as to serve for tables, and our beds spread on the ground. Pilaf was made of the rice, and the occasional addition of an egg rendered this dish quite a luxury.[l] Our bread was often old and dry, and was never very white, though commonly made of wheat and palatable. Once or twice it was made simply of barley, and then it was coarse, black and heavy. In all the Arcadian region we were generally able to obtain the milk of ewes, or goats, but we saw no cows. The shepherds frequently supplied us with a preparation they call *yagourte*. It is the *leben* mentioned by our missionaries in Syria, and is milk coagulated in a particular manner,[m] and soon rendered agreeable by use. Meat we could seldom get. Our diet was necessarily simple, but we fared better than we had reason to expect, and never went long hungry. Perhaps I ought to add, that we travelled in respectable style, such as gave us admission to any society we wished to enter.

(l) Pilaf is rice boiled with a little meat, or butter.

(m) The monks at the convent of Megaspelæon said the *yagourte* was prepared in the following manner; viz. (1.) Warm a little milk. (2.) Put in a small quantity of flour and lemon juice. (3.) Boil the composition. (4) Boil such a quantity of milk as is thought proper. (5) Put into it a small quantity of the previous compound, and let this new one stand twelve hours.

We commenced this tour at Epidaurus, which lies at the extremity of a deep bay opposite Ægina. Into this bay projects a small promontory, now cultivated with grain, on which stood the ancient city. The main land is skirted by a narrow tract remarked by Homer for the fertility of its vines. The harbor and village are north of the promontory. Owing to the ancient celebrity of Epidaurus, it gave name to the first Grecian Congress, though that assembly was held at the village of Piada, over the hills to the north. Between the mountains that environ Epidaurus on three sides, there is a long pass, through which runs the road to Nauplion. We travelled at first along a narrow valley with fields of wheat—always a delightful sight, but never so delightful to me as while I was among the hungry poor of Greece. The harvest season had come, and the reapers were gathering in the fruits of their labors, with females gleaning after them, as in the days of Boaz. Here we saw Indian corn, or maize, now two or three inches high, irrigated by a little stream the waters of which turn several mills. The valley contracts at length into a rough glen, filled with the lentiscus, myrtle, arbutus, oleaster, rododaphne, and other shrubs. The myrtle is a beautiful object, and so is the rhododaphne when in bloom. After four or five miles, we sent our baggage on in the common route to Nauplion by the foot of mount Arachnæum, while we turned to the left through a narrow defile leading to the ancient Grove of Æsculapius. The scenery at the separation of the two roads is highly picturesque. Mountains tower on all sides, as if to shut up the traveller to the contemplation of the works of God; nor was there any noise, save the rippling of the stream below and the singing of birds around. At length we emerged into pasture lands, and were soon at the spot now called *Iero*, once occupied by a grove sacred to Æsculapius, to which invalids and votaries of pleasure resorted from all parts of ancient Greece, as to modern watering-places, both for healing and for amusement. It is an irregular valley surround-

ed by bare and bleak mountains, without inhabitant and without cultivation. The baths are broken and empty. There are foundations, but all without a superstructure. The theatre, however, is nearly entire, and is now, as it was in the days of Pausanias, the finest specimen of the kind in the Peloponnesus; indeed it is a striking monument of the luxury of Greece at the period of its erection. It is built on the side of a hill facing the north, and most of the seats, composed of the pink-colored marble said to be found near the spot, are still in their places. According to the measurements of travellers who had gone before us, the sweep of the lowest seat is more than half round a circle 105 feet in diameter. Above this rise 54 seats to an elevation of more than 60 feet, gradually expanding until the diameter is prolonged to nearly 400 feet. Yet, as we ascertained by experiment, conversation in the ordinary tones is perfectly easy between persons standing in the highest and lowest parts of this structure, so vast that it would seat 12,000 persons. Where the sacred stream once flowed in front of the theatre, there was now no water.

We remained an hour on these grounds, and then proceeded through an opening in the hills on the northwest, across the boundaries of the ancient Epidaurian territory into the valley of the modern Ligurion.[n] The ground is merely undulating, so that the sick might have resorted to the grove in chariots if they chose. The eastern extremity of the vale is considerably cultivated, and contains three small villages named Coroni, Peri, and Ligurion, of which the last is the principal one, with about 50 families. It had been plundered by the Turks, and was the first place in this part of Argolis where we discovered traces of the war.

About ten miles from this place, the plain of Argos is in sight, and at dark we pitched our tent beneath the

(n) Paus. B. 2, c. 25, 26.

precipices and battlements of the Palamidi, outside of the walls of Nauplion.

The finest view of the Argolic plain is from the castle above the city of Argos. It there appears almost a perfect level, composed of the richest soil, and extending perhaps a dozen miles from the head of the Argolic gulf. One may see from thence the whole surface. Directly below, appears the city of Argos, fast rising from desolation, with its earth-colored houses scattered over a large surface. Its environs are ornamented with gardens, and enlivened by numerous threshing-floors, on each of which six or eight horses abreast whirl round a pole, treading out the new wheat. The golden harvest covers nearly half the plain, and the reapers are abroad, both male and female, cheering their labors with the gay tones of the harvest song. Behind them follow the widow and orphan in silence, gleaning a mere pittance, but sweet to a mouth that for months has perhaps tasted nothing but herbs and grass. On the right, is a large cluster of vineyards, and beyond them the ancient haunts of the Lernæan Hydra. Nauplion is on the other side of the gulf. The solitary Tiryns rises from the central part of the plain, with its Cyclopean works coeval, perhaps, with the pyramids of Egypt. Northeast you see the deserted relicts of the city of Pelops; and further north, the pass of Dervenaki, where a Turkish army, not long since, entered the very jaws of death.[o] West of north glitter the snows of Arcadian Cyllene in a summer's sun. And now your eye follows the streamless bed of the "great Inachus" from the mountains down eastward of Argos to the gulf, whose blue waters, a league distant, stretch off to the south.—Such are some of the objects seen from the acropolis of Argos and connected with its plain; and more ancient

(o) The army of the Pasha of Drama. Niketas, who commanded the Greeks, estimated the slaughter of the Turks before they reached the plain of Corinth, at 6,000.—*Mr. Hartley's Journal, London Miss. Reg. for* 1830, p. 228.

associations of a classical nature, Greece nowhere affords.

Nauplion is a walled city, built on an eminence projecting into the gulf. The celebrated fortress of the Palamidi crowns a rock just without the gates.[p] The ascent to this fortress is extremely fatiguing, and it has the appearance of great strength. It commands the fortress within the city, and of course the city and harbor. The lion of St. Mark is still upon the walls of Nauplion, reminding the inhabitant and the stranger of its Venetian origin. It was taken from Venice the last time, by the Turks, in 1714, and before the revolution was one of the wealthiest and most important places in the Morea, containing a population of about 4,000 Greeks, Jews, and Turks, of whom the last were the most numerous. In 1823 it surrendered to the Greeks, and was ever after retained by them. It was generally the seat of government, and, not long since, was crowded with diseased and famishing refugees from the horrors of war. Notwithstanding the assaults which the rebel Gribas made upon the town, and the usual excesses committed by the Greeks upon Turkish property, its walls and houses compare well with those of Mothone and Corone, of which the Turks had constant possession. Its present population may be 4,000 or 5,000, and from its maritime situation, its great natural strength, and its connection with the Argolic plain, it must ever be an important city of Greece. Its present unhealthiness, arising from the want of a free circulation, and from the exhalations of the neighboring marshes, may easily be mitigated, if not removed. We found here the best instructed Lancasterian school in the Peloponnesus, embracing 130 pupils, of whom a part were girls. It owes its superiority to Niketoplos, now head-master of the orphan school at Ægina.

(p) This rock is two hundred and twenty-six metres, or 740 feet high. *Greek Gazette.*—From the Palamidi, the Astros promontory bore S. 25 W.; Lerna N. 80 W.; Argos N. 3 W.; Tiryns N. 10 E.

Tiryns came into our route from Nauplion to Argos, and is remarkable for being a fine specimen of the most ancient and gigantic Cyclopean walls in Greece. They surround a small, low hill, and are probably in the same state as they were before the Christian era. Their structure is the same with that of the common stone wall of our own country, but the rocks composing them are of enormous size.[q]

The ruins of Mycenæ lie east of the road from Argos to Corinth, just as it leaves the plain to enter the pass of Dervenaki. What interested me more than anything else at Mycenæ, was the gate-way, which still remains as when Agamemnon issued from it for the conquest of Troy. Two parallel walls, built in the rough Tirynthian style, run outward fifty feet from the gate, at a distance of about thirty feet from each other. It was in such a place as this that markets were held in ancient times, and here were the courts of judicature.[r] Mycenæ has been desolate more than 2,000 years, and the massy, subterranean treasury of Perseus, not far from his citadel, is open to gratify the admiring curiosity of every passing traveller.

Argos is two hours from Mycenæ. It was now harvest, though the summer had not fully come; illustrating the order of events in that affecting lamentation of the prophet, "The harvest is past, the summer is ended, and we are not saved."[s] We heard the lively voices of the females in the fields: they reminded me of the comparison, by which the prophet illustrates the happiness of Messiah's reign; "They joy before thee according to the joy in harvest."[t] At that time and place it had peculiar force.

(q) This is the most ancient order of Cyclopean workmanship. It is often called the Tirynthian style. A second order, is that of well-joined polygons. The stones of this order are so far wrought as to be adjusted to each other. From the polygonal masonry there is a gradual progress to that in which the courses are all horizontal and equal in height, and the stones all rectangular.

(r) 2 Kings vii, 18; Deut. xxi, 19; xxii, 15; xxv, 7; Job xxix, 7.

(s) Jer. viii, 20. (t) Isa. ix, 3.

It was near mid-day when we first entered Argos, on our way from Nauplion. The city has a pretty appearance as we approach, owing to its gardens already mentioned, which must have given it a charming aspect before the revolution. It then contained 5,000 or 6,000 inhabitants, of whom nearly all were Greeks, and it was governed by a Bey, who had 40 villages under him. Three-fifths of the ground covered by the city is said to have been owned by the Greeks. The houses are generally of one story, and are built of bricks hardened in the sun. In the manufacture of these bricks there is a plentiful intermixture of straw, or of stubble. This part of Greece was originally settled by an Egyptian colony, and Mr. Smith observed the same intermixture in the bricks used in the construction of Egyptian villages; so that the town of Argos probably resembles the "treasure-cities," which the Israelites built for Pharaoh. The bazar (or place of trade) has much of a business aspect, and Argos contains at present a population of not less than 8,000 souls. The Albanian language is used to a considerable extent in common discourse, and they say this is true of 15 or 20 villages on the plain.[u] In the southern towns of Argolis, and on the neighboring islands of Spetsæ, Hydra and Poros, this language is still more extensively employed, but with too little purity to make the Albanian version of the New Testament very intelligible to the people. The modern Greek language, however, is understood by nearly all the inhabitants, whatever be their descent.—At Argos there is a considerable school for mutual instruction, taught by two brothers, Cretans, who learned the method at Cerigo. We saw more than 200 boys crowded into a small room. One of the brothers accompanied us to a school of 20 girls instructed by his mother. Here we found a spelling-book in use, that was issued from our press at Malta. On coming out of this school, what was our surprise to

(u) The population of Argos, in 1805, is said by Dr. Clarke to have been composed chiefly of Albanian peasants.

find the boys of the other arrayed in two lines from the door for us to pass between them. It was a mark of respect paid to us as friends of education in Greece. The teachers were anxious for school-books, as their pupils were very poorly supplied.

The importance of Argos may be inferred from the number of people already assembled in the place, and from its being selected for the meeting of the 4th Congress, which held its sessions in the ancient theatre situated at the foot of the castle hill. The citadel is a Venetian structure, built on foundations of the polygonal order.

While at Argos, I saw, on the same day, a corpse carried to the grave, and a newly married bride brought home from the country; but had been too much lamed by a fall from my horse to follow them. The corpse was accompanied by a number of priests chanting in a low tone. These were silently attended, first by a company of men, then by another of women, all walking without any order. This was in the town.—The marriage procession I saw as I was alone on a hill north of the city. First came a man on foot, bearing a white flag embroidered with silver; then a *palikari* (one of the irregular soldiery) with his gun, I suppose as a guard of honor; then two men on horseback, of whom the second was the bridegroom. Immediately after followed the bride, also on horseback, riding in the manner of the country, (which is the same for men and women,) covered almost entirely by a thin, black veil, and bowing to every person she met as she descended towards the town. Another man, probably a relative, on horseback, closed the procession.

We left Argos on Monday, June 2, where we had met with very kind treatment from several persons, and especially from Antonopulos, who was there, I think, as one of the judges in the Court of Final Appeal, and manifested quite a paternal interest in our welfare. Our road led by the fountain of Erasinus, and the marsh of Lerna. The vineyards, already mentioned as in this

part of the plain, are watered by means of little artificial canals connected with the fountain. The Erasinus is a considerable stream, bursting out at the foot of a hill, giving motion to a number of mills, and irrigating some hundred acres of the plain. It was anciently and is now believed to be the outlet of lake Stymphalus, nearly 25 miles distant in the mountains of Arcadia.[v] In the hill, just above the fountain, is an extensive and lofty cave containing a little church dedicated to some Greek saint.

The marsh of Lerna is directly opposite Nauplion, and contains a small pond nearly concealed by rushes. Here is another copious fountain, supplied, perhaps, from the same great reservoir; and a wall along the sea raises the water to such a power, that five millstones were turning while we were there. The Hydra of Grecian fable[w] was probably not confined to this little pond, as the ground for a considerable distance northward is little better than a marsh.

From the mills the road passes over a mountainous tract not susceptible of tillage, and quite uninteresting except from its agreeable coolness compared with the temperature of the plains. At the highest point, the eye commands an extensive prospect southward towards the province of Agios Petros, over mountains of such varying forms as to resemble the waves of a stormy ocean suddenly arrested. Four hours and a half from the mills we look down upon a little valley, or plain, now called Achladocampon, and anciently Hysiæ. It seems a perfect level, and with its cultivation presents a beautiful contrast to the rough mountain scenery around. The remains of an ancient acropolis appear below us, marking, perhaps, the site of the town of Hysiæ, which is mentioned by Pausanias as being in ruins on the road between Argos and Tegea, and originally

(v) Paus. B. 2, c. 24.

(w) Hydra—supposed to be derived from Ὑδωρ, water, and to mean a lake with numerous springs or heads.

forming a part of Argolis.[x] Crossing this valley, we are conducted, by a steep, zigzag pathway, up a long, narrow ravine beneath threatening precipices, to the top of the Parthenion ridge. This mountain was the boundary between Argolis and Arcadia, and it still retains its ancient name. It forms a continuous chain with the mountains on the eastern side of Laconia. The pass we now ascend is in some places impressively wild, and must be easy of defence against an enemy coming from the eastward.

(x) Paus. B. 2, c. 24.

CHAPTER III.

THE PELOPONNESUS.

Province of ARCADIA—First appearance of Arcadia—A Grecian lady—Plain of Tegea—Tripolitsa—Gipsies—School—Route to Calabryta—Plain of Mantinea—Subterranean passages for water—Plain of Orchomenus—Plain of Dara—Branch of the Ladon—Beautiful glen—Another branch of the Ladon and charming plain—Elevated sites of villages—Romantic dell—Plain of Catsanes—Manner of ploughing and irrigating the ground and cultivating Indian corn—Ascend to the plain of Soudena—Southern limits of the modern ACHAIA—One of the capitani—Influence of elevation on climate—Magnificent scene—Calabryta—Route to the Convent of Megaspelæon—Description of the Convent, with its recent history—Plains on the river of Calabryta—Extent of arable ground—Ascent of mount Erymanthus—Valley of the Erymanthus—Psophis—Enter ELIS again—Dibris—New aspect of the country.

Entering Arcadia in the most favorable season of the year, (the month of June,) our first introduction made impressions upon our minds according well with its ancient celebrity; and these impressions were sustained by a more perfect acquaintance. After climbing mountains for many hours, we had looked forward for a corresponding descent on reaching the top of Parthenium. But, to our surprise, we found ourselves just on the edge of a verdant plain, not less than 2,000 feet above the level of the sea:[a] it was the plain of Tegea. We entered near its eastern end, almost opposite the little village of Bretsoba. The heights around, as viewed from the plain, seemed to be only hills; but a peculiar, naked aspect shewed that they were in fact the summits of mountains. Of our elevation we had another evidence in the change of climate. In the morning, the wheat was lying on the threshing floors of Argos, and the grass was parched and withering on the neighboring

(a) Tripolitsa is about 630 metres, or 2,225 feet.—*Gr. Gazette.*

plain: here, at night, the wheat was scarcely out of the blossom, and fresh verdure covered the ground. A raw wind, too, sunk the thermometer to 58 degrees, while at Argos it was probably at 70 degrees. In fact, the snow often lies deep on this plain for successive days in winter, and the mountains are covered with it as late as the month of March or April.

Were it not for our tent, we should have been poorly lodged at night; for it rained, and the wife of a rich Greek of Calamata, with her numerous train, occupied the khan, the only house in the vicinity. She had passed us during the afternoon, arrayed in a rich and showy dress, and riding a spirited white horse of noble appearance, which she managed with admirable self-possession and skill. Her two children were carried each by a woman on horseback. One was an unweaned babe, and we overtook her in the Parthenion pass, while she was nursing the little creature upon the ground.

The next morning was serene. Almost the only clouds were hovering mysteriously on distant summits. The air was bracing, and cheering to the spirits, like many of our own mornings in June and we pleased ourselves by tracing resemblances to our beloved New-England. My companion had spent several years in the Mediterranean, had travelled in Egypt and Palestine, and climbed the heights of Lebanon; but without having seen the white clover, so common in our New-England pastures. It covered this Arcadian plain; and that, with a few yellow spires of the mullen blossom among the rocks, threw him into a revery, in which I found he was living over again the days of childhood, when, with a basket on his arm, he used to wander over the hills of Connecticut gathering these humble ornaments of a New-England spring. My own ear was at the same time arrested by the distant notes of a shepherd's pipe, all in unison with the sensations of my mind.

The direction of the plain is nearly east and west. Our path lay between its north side, and the empty bed

of a stream, which conducts the superfluous waters of winter into a subterraneous chasm near Bretsoba. Two little villages stand on the hill at our right; but this hill ceases after an hour, and the plain, extending to the north, unites with that of Mantinea. On the south it widens very much and becomes undulating. Our course now turns northwestward over the plain, and after two hours more we enter the ruins of Tripolitsa, the Turkish capital of the Morea. The plain, therefore, in the direction we took, cannot be less than nine miles, and it is almost wholly given over to pasturage. The ruins of the ancient Tegea we did not see: they are said to be an hour east of Tripolitsa.

Tripolitsa is situated on the northwestern edge of the plain. A range of hills rises just back of it extending to the northeast, and almost separating the Tegean and Mantinean plains. Still back of them are the high peaks of Alonistena, (probably the ancient Alesion,) one of which retained some snow. The city contained about 4,500 houses before the war, of which half were Turkish. Here was the general residence of the Pasha of the Morea, and the part that was occupied by his seraglio is said now to be held in great abhorrence by the neighboring peasantry. The city was enclosed by a wall of Albanian origin, built less than a century ago. Not long after the revolution commenced, when Tripolitsa was thronged with Turks and Jews, fled thither from almost all the unfortified parts of the Morea, it was taken and sacked by the Greeks. A regard for their character, and for human nature itself, inspires a wish to draw a veil over that horrid scene, which was stained with all the enormities of a *servile* war. The town was immediately afterwards filled, it is said, with a Greek population of nearly 30,000 souls, all of whom fled with the greatest precipitation on the approach of Ibrahim, the Egyptian pasha, in 1825. He made it a military depot, and kept possession until February 1828. Then, coming in person from the fortresses of Messenia, with his ferocious mind not yet quieted after the destruction

of his fleet at Navarino, he razed it to the ground. Taking an axe he struck the first blow with his own hand. The wall was levelled all around to within three or four feet of the ground, the citadel was blown up, and mosques, churches, khans, and other public buildings were demolished. Having done this as a regular work by his army, and a part of it to the sound of the drum, he made a solemn prayer accompanied with discharge of guns, and then, setting fire to all that was combustible, left the place a shapeless mass of ruins.[b] Much in this state we found it. Houses had indeed been built up in rude style, and there were about 800 families, but the town was more completely demolished than any other we visited: nor will it be likely ever to regain its former consequence. The larger cities will be on the coast, where commerce may afford employment to crowds; and the agricultural population of the interior, if protected by a kind and efficient government, will no longer be attracted to walled towns, but will dwell every man on or near his own plantation.

The first thing we did on entering the place was to call on Alexios Blachopoulos, the extraordinary commissioner of the province of Arcadia, to whom we showed our letter from the government. The day was a *festa*, and we found him in the midst of company, dressed in the Grecian manner, and seated *a la Turque*. After a few moments we went to our lodgings, which he had ordered an attendant to provide. The streets were thronged with people in their gayest dresses, business and care seemed to be laid aside for the day, and all looked contented and happy notwithstanding the apparent infelicity of their circumstances. During the day, a group was dancing among the ruins, jumping and whirling with joined hands round a common centre, all to the sound of music. The musicians were three Gipsies, dark-looking fellows, with a peculiar physiognomy. In the evening we heard them playing a most lively air.

(b) Greek Gazette.

Considerable numbers of these people are said to roam through continental Greece, as practitioners in the musical art and in certain kinds of smithery. They generally profess the Greek rites, but have only a debased conception even of them, nor can they be said to belong to any denomination of Christians.

Towards night Blachopoulos returned our call, and conversed for an hour in a very affable and intelligent manner. The next day we saw about 200 children, including 20 girls, taught beneath an arbor, there being no suitable house for the school. The teacher, like those at Argos, had learned the "new method" (as the Greeks call the Lancasterian) at Cerigo; and it seems probable that the schools of the Ionian Islands may furnish many instructors for Greece. The school is now supported entirely by the inhabitants, but the government has resolved to erect a house that will accommodate 300 pupils. The master had introduced some peculiar provisions into his system of police; for he not only had a monitor to see that his pupils attended the school with regularity and promptness, but two others to secure personal neatness and good behavior in the streets. His school appeared very well, considering the deficiency of books. In geography, there were only a few little manuscripts; in arithmetic, only a few imperfect tables; in morals and religion, only Niketoplos' abridgment of the Gospels. They desired, but had not been able to obtain, a supply of New Testaments.[c]

We were at a loss what route to pursue on leaving Tripolitsa, but at last decided upon going northward as far as Calabryta and the celebrated convent of Megaspelæon; and in this determination we afterwards saw much reason to rejoice, for it led us, unexpectedly, through the most beautiful succession of vallies and plains, perhaps, in the Morea. A particular description

(c) I believe some New Testaments were afterwards sent them by our friend Mr. Robertson.

of this route, besides illustrating the summer aspects of Arcadia and its agricultural resources, will give the reader an idea of the manner of cultivation practised by the Greeks, particularly in vallies and plains containing perennial streams.

Our course was northeast for about an hour from the city; then, turning round the hills above mentioned to the north, we entered the plain of Mantinea. We could not but remark the richness of the pasturage, which induces the shepherd, when rain ceases to fall on the maritime plains, to drive his flocks to these more favored regions. Here they find sustenance during the arid season; and I hope the time is approaching when, contemplating this bounteous arrangement of Providence, the shepherd will raise a more grateful song to the true God, than was ever sung in ancient days to the imaginary Pan. The plain of Mantinea is seven or eight miles long, and is more level than that of Tegea. The tallness of the grass and the abundance of the rich white clover beneath it, reminded us that very many of the flocks had been consumed by the war. In the centre of the plain are vineyards partially enclosed by hedges of bitter almond and wild pear. Parts of it are marshy, and stagnant waters appear in some places. The whole would be overflowed by water from the mountains, were it not for a chasm in the ground by which it passes away—found, we believe, (for we did not see it,) beyond the northern extremity of the ruins of Mantinea. The plain of Tegea, as has been remarked, is drained in the same manner. Were it not for these subterranean canals, which appear to be numerous in the limestone mountains of the Morea, and are probably coeval with the mountains themselves, many of these plains, having no other outlets, would be converted into lakes, and be lost to the shepherd and farmer. About seven miles from Tripolitsa, we crossed the site of the ancient Mantinea, near which the Theban Epaminondas was slain in battle with the Spartans. The foundations of the circular walls and numerous towers, enclosed by

two branches of the Ophis now almost dry, may be distinctly traced. They embrace fine fields of wheat, but no inhabitant. Mount Artimisium[d] rises on the east—the ancient barrier between the territories of Mantinea and Argos.

Four miles beyond Mantinea, we began to ascend the low range of hills on the northwest, and after half an hour entered the plain of Orchomenus. The hills were rocky and covered with low bushes. A fine dog, who had followed us from Tripolitsa, here came near losing his life by means of a serpent, and indeed had a narrow escape of the same kind among the ruins of Mantinea. The general course of the plain is northwest and southeast, and there are three small offsets into the mountains on the northeastern side. Entering the first of these, we see with surprise a vast field of grain, level for a considerable distance as a lake, then gently rising till the steep sides of mount Alonistena impose a limit to the husbandman's labors. The considerable village of Lividi lies in that direction. Coming into the principal plain, we travel along a water course, which Grecian industry had long since formed into regular lines, and we could scarcely persuade ourselves that the withering influence of Turkish despotism had ever reached this spot. In fact this is an artificial canal, cut many ages since for the purpose of draining the plain, which it does, rather imperfectly, by conducting the waters into a lake on the northeast. There, probably, is another chasm. A village called Bodia is seen at the head of the second offset. All along, for more than an hour, were the most gratifying indications of an ample harvest. Thoroughly fatigued, we pitched our tent at dark in the third offset from the main body of the plain, near the foot of the hill that was anciently surmounted by the city of Orchomenus. The miserable village of Calpaki is its present representative. The monastery of Cande-

(d) *Maleuon* is the modern name.—The elevation is 1,775 metres, or 5,808 feet.—*Gr. Gaz.*

las could be seen perched upon a rock eastward of our encampment.

The thermometer stood at 55 degrees in the morning, and the cold, with the effects of my fall in the vicinity of Argos, prevented our riding till 7 o'clock. Then, crossing the head of the plain, we entered a gorge of the mountains, and ascended a narrow valley with a small village on our left. At 8 we saw the lake already mentioned, and after a mile and a half began to descend through shrubbery of the ilex towards the plain of Dara, which is separated from the lake by a mountain. Cyllene appeared on the north, its summit crowned with white vapor, and its southern declivities streaked with snow. The whole country seemed as if filled with mountains.

The plain of Dara takes its name from a village situated on a mountain above its northeastern border. It is related of the Turkish commandant in this village, previous to the revolution, that, walking one day before a school taught in the place, he caused the *didascalos* to be dragged from among his pupils and bastinadoed. Our sympathies are not awakened on learning that this petty tyrant was soon after a prisoner in the hands of the insurgent Greeks at Calabryta. The plain is not far from a mile in width, and is ornamented by scattered pear and plane trees, and cultivated chiefly with wheat and maize. Mount Saeta rises on the right of Dara, with firs covering its lofty acclivities. Arriving at the opposite side of the plain, we crossed a considerable stream on a bridge, and at first I could not conceive whence it came, since a tall, unbroken ridge heads the valley. We were afterwards assured that it emerges, like the fountain of Erasinus, from beneath the mountain's base. It must come from the lake we saw on the other side. They call it the Dareiko, or river of Dara. We were now upon the head-waters of the Ladon, the beauty of which struck Pausanias so forcibly, that he pronounced this river to be the most beautiful of

all that flow in Grecian or foreign lands.[e] Just below the bridge, the Dareiko receives a streamlet from the south. We follow the river, and soon the plain contracts into a narrow valley, about a league in extent cultivated with maize. Then the mountains advance on both sides, and form a beautiful glen, filled with willows, wild vines, and magnificent plane trees—a delightful asylum for coolness and repose. The river dashes rapidly along, yet with a gentle murmur, and amid its overhanging foliage "the fowls of the heaven have their habitation" and "sing among the branches," joyful for such a refuge from the ardent beams of noon. *Our* feelings rose higher, I trust, than mere gladness; for we saw around us the hand of Him, whose goodness is such that, in a world he framed for discipline rather than for enjoyment, he has yet bountifully diffused the means of happiness. I thought of the comparison, which Montgomery has clothed in the language of poetry—

> If God hath made this world so fair,
> Where sin and death abound,
> How beautiful, beyond compare,
> Will Paradise be found!

At length we came into the valley of Pancrati, so called from a village on the mountains about an hour to the east. In its centre is a clustre of vineyards, and flocks graze on the partially cultivated hills around. Leaving the river to pursue its course to the Olympic plain, we ascended a hill not knowing what to expect, but anticipating a change for the worse as scarcely avoidable. But no sooner did we look down the other side, than we involuntarily exchanged expressions of wonder at the manner in which the Author of nature has been pleased to adorn some parts of this picturesque land. At our feet was lying a little, level plain with a rich soil, nearly shut in by hills, and divided into parterres like gardens, by canals bordered with natural hedges of willows and vines, the whole recently planted with maize.

(e) Paus. B. 8. c. 25.

Here is another branch of the Ladon, or more properly the river itself, flowing from the eastward, where at some distance it is said to spring from a subterraneous channel that is supposed to communicate with the lake Phonia. Crossing over a bridge to the northern side, we soon found ourselves travelling on the banks of still another branch of the river, bordered with a narrow strip of land, and planted with maize where the ground is not too wet. The mountains are precipitous on either hand, with occasionally a cultivated slope. The road is but little travelled, and, losing all sight of it, we kept along the foot of the mountain on one side, but hardly made our way among shrub-oaks, hawthorns, wild vines, and brambles. Towards night we came out among vineyards, enclosed by hedges, and ornamented by Lombardy poplars, the only ones I had seen in the Morea. They seemed like old friends, being familiar to the recollections of my youth. We had now travelled two hours upon this plain without perceiving its northern termination, nor had we found the village we were seeking. The only one in view was at an almost inaccessible elevation. Such a site for villages is, however, very frequent in Arcadia. They seem to have been perched upon mountains, as well to escape the exactions to which they would have been exposed from their Turkish masters if situated on frequented routes, as for security against the inroads of banditti; and sometimes, perhaps, as a security to the bandits themselves. This was not the village we desired; so, guided by a peasant, we turned up into a most romantic, hidden dell, at the end of which, as the evening shades came on, we found a little village called Knophta, with mountains towering almost perpendicularly around, their tops covered with clouds. The village contains thirty-six houses, but they had not escaped the fiery visitation of the Arabs. So little accustomed were the peasantry of this village to strangers that, at the sight of one of our number in Frank clothes, they fled to their houses and barred their doors. However a shepherd, somewhat more ac-

quainted with the world, ventured to bring us a quantity of milk and our favorite yagourte.

A heavy dew fell in the night, and the thermometer in the morning was at 46 degrees in the open air, and 50 degrees in our tent. We returned to the plain at an early hour. It soon opened to the west, giving place to the villages of Cane, Carnesi and Mazæca. The district is called Catsanes, and so is the plain, and perhaps also the river.

The plain is cultivated with maize, which the peasants were just ploughing into the earth. The plough has an exceedingly primitive aspect, with but a single handle, and the beam fastened to the yoke. It has no sideboard to turn over the earth, and does little more than tear up the ground. Indeed the poor husbandman is obliged to go over the same ground two or three times before it is ready for the seed, and after all he does not plough as deep as our farmers think essential to good husbandry. The Greeks need instruction both in the theory and application of industry, as well as in letters and religion, and philanthropists should bring them aid in all these respects.

Wheat and barley are commonly sown in October, though on the richest lands the seed-time is later. The harvest on the maritime plains, is near the end of May and in June: on the higher grounds, it is in July and August. Maize is ploughed into the ground in April on the low lands, and in May towards the elevated sources of the rivers, and even in June where the soil is wet. It may be cultivated in summer without artificial irrigation, and the grain in such cases is said to be particularly good; but the crop is more abundant when the ground is watered by art, and I recollect very few instances where maize was not grown in the neighborhood of fountains, or on the banks of rivers. The harvest is in September, or early in October, and an accurate traveller has said that the common produce is thirty or forty to one; but this seems almost incredibly small. The plains and valleys of the Morea are admirably adapted

to the culture of maize; for the beds of the rivers are almost always more or less inclined, and so of course are the valleys and plains. It is easy, therefore, to find a point in the river, from which the waters may be conveyed into small canals cut along the sides of the plain just above its level. These sometimes run for miles all around the plain, and from them the water is conducted, in small channels made by the plough, to every part of the ground. The channels run in every direction according to the inclination of the ground, and they sometimes impart to the field a singular and grotesque appearance. We have seen the principal canals carried along the sides of hills scores of feet above the river's bed, thus fertilizing a considerable declivity.[f] Maize requires the best soil. So also does cotton, which, like the maize, is planted in April and May and matured in September; nor will it thrive well without artificial irrigation.[g]

The pointed summit of mount Chelmos rose in conspicuous majesty not far to the eastward, and we continued to follow the river till it lost itself in a savage glen where is the last considerable source of the Ladon.

(f) "The Hebrews, notwithstanding the richness of their soil, endeavored to increase its fertility in various ways. They not only divested it of stones, but watered it by means of canals communicating with the rivers, or brooks, and thereby imparted to their fields the richness of gardens. Ps. i, 3; lxv, 10. Prov. xxi, 1. Isa. xxx, 25; xxxii, 2, 20. Springs, therefore, fountains and rivulets, were held in as much honor by husbandmen, as by shepherds. Jos. xv, 9. Jud. i, 15."—*Jahn's Bib. Archæol.*

(g) The Greek Gazette (the government paper) contains a comparative estimate of the profit that may be expected from a stremma (two-thirds of an acre) of ground, if cultivated with the vine, or with some kinds of grain. I know not what authority it is entitled to. If correct, Greece may be expected to abound with *corn,* rather than *wine;* a result favorable to the formation of a national character. The estimate is said to be founded on experiments continued through ten years.

Expenses in cultivating the *vine,* piastres,	1,007	20
Income, - - - - - -	1,537	20
Profit, (or 53 piastres a year,) - -	530	00
Expenses in cultivating *grain,* - -	1,020	00
Income, - - - - - -	2,550	00
Profit, (or 153 piastres a year,) - -	1,530	00

Leaving the glen just mentioned to the right, we followed up another to the north, down which rushes a little stream. Its steep sides were covered with the platanus, the ash, the oak, the beach, the hawthorn, and the sumac. Having passed the last rippling of the last brook that flows into the Ladon, we climbed the first long and tiresome ascent since leaving Tripolitsa, and at length came out upon the plain of Soudena, doubtless one of the most elevated in the Peloponnesus.[h]

The only habitations we saw from this plain were a little village on the mountain side to the left as we entered, and the straggling town of Soudena, containing about 200 families, at the northeastern extremity. Pitching our tent, we sent to Soudena for provisions, and in the mean time captain Basileios Petemezas came down to visit us. He rode a splendid Arabian horse, and, besides an armed footman who ran before him, was accompanied by his son, a fine-looking lad about to be sent for education, with other Grecian youth, to the king of Bavaria. Pano, whom we had sent for the provisions, stated on his return, that one of the soldiers of Petemezas went round with him and *ordered* the people to sell bread, &c. He was expected, however, to give a fair price for everything, as of course we required him to do; "but," said the soldier to him, "for a single para, I would have procured you a roasted lamb, two years ago." Violence of this kind is not now often attempted by the *capitani*, or their retainers, unless, perhaps, in the vicinity of the army.

During our travels in the Morea, we continually remarked the variations of climate produced by the ever varying elevation of plain, valley and mountain. On the plain of Soudena, though the sun shone clearly, the air was delightfully cool at noon-day: thermometer 66

(h) We were still, as we suppose, within the limits of the ancient Arcadia, the northern boundary of which seems to have embraced Calabryta. But the modern district of Calabryta is now connected with the province of Achaia, and includes Catsanes, on the northern sources of the Ladon, and Libartsi, on the Erymanthus, near Tripotamos.

degrees. The wheat, though ripe at Argos, and headed at Tripolitsa, was here just putting forth the ear. The fir, which darkens the more elevated parts of the higher Grecian mountains and is companion to their snows, here comes down to the level of the plain. The snows of Chelmos, in the month of June, seemed but little above us. The plain is not wide, but extends westward some distance, then turns round a mountain to the southwest, where we could not discern its limit. From the top of the ridge above Soudena, which separates the waters that flow into the Alpheus from those that run towards the gulf of Corinth, we looked over the tops of the Achaian mountains, some of them capped with clouds, to the snowy summits of the Oetian range in continental Greece. Descending a little distance, and coming out upon a projection from the ridge, our view of Olonos and the neighboring mountains was almost unequalled in magnificence. Their dark, ragged summits above a stratum of white clouds torn by the wind into fantastic shapes, seemed like lofty islands in a stormy ocean. We pitched our tent upon an old threshing-floor, almost overhanging the town of Calabryta, and commanding a fine prospect of the plain. Scarcely had we arranged our affairs, however, before a messenger arrived from the extraordinary commissioner of the province of Achaia, who had a temporary residence in that place, expressing his regret at not having an opportunity to provide us with lodgings. The next morning we called upon George Mavrommates, the commissioner, at his office, and were received with the customary politeness. The town, before the revolution, contained about 250 houses, of which nearly 100 were Turkish, and was the capital of a district embracing 120 villages, and a population of 10,000 or 12,000 souls. Here the standard of liberty was first raised by Germanos, bishop of Patras, followed by the destruction of the Turkish houses and the two mosques. Afterwards a part of the Greek houses and their two churches were destroyed; but enough remains to show that the place

was tolerably well built. Exhalations from low grounds in the vicinity render it unhealthy in summer, and then the wealthier inhabitants resort to country houses in the village of Bisoka. Towards noon the governor returned our call, and we also had a visit from our friend Petemezas of Soudena.

In the cool of the day we commenced riding for the convent of Megaspelæon, descending the plain to the northeast along the river of Calabryta mentioned in our route from Bostitsa to Corinth. The plain contracts to a narrow valley cultivated with maize, and then to a glen of wild and picturesque grandeur. Gigantic piles of conglomerate rock rise on both sides in every variety of shape, occasionally broken by ravines of savage aspect. The cliffs at length approach very near, and above on the right appears the monastery. To this we climbed in a zigzag pathway, which cost us three-fourths of an hour. The distance from Calabryta to the foot of the mountain is about six miles. The convent is an irregular, white building, five or six stories high, built in the mouth of a large cave,[i] or rather of two or three, and looking out upon a most romantic scenery. Above is an overhanging precipice 400 feet high, on the verge of which are two stone edifices that seemed, as viewed from below, to be fortresses, and we afterwards found them to be such. They were erected in expectation of a hostile visit from Ibrahim Pasha. A part of the ravine in front of the convent is occupied by a garden, the soil of which is supported by terrace walls, and there were many little arbors where the monks pass some of their idle hours.

We entered the gate of the monastery just as the sun was sinking behind the mountains, and were met by a company of monks with the hegoumenos, or principal, at their head, to whom we gave our letters of commendation from the governor of Achaia and others. We had determined to conceal neither our true characters, nor the object of our travels, and were doubtful as to

(i) Hence its name—Μεγα Σπηλαιον.

the reception we should meet; but we were cordially welcomed to the place for as long a time as we chose to remain. It is but justice to say, that the hegoumenos and his monks showed us the greatest respect and kindness during our abode with them, which was from Saturday till Monday morning. They had much to say of the benevolent regard which Americans have shown for Greece, while they showed an entire ignorance of our geography, history, and institutions. They showed no reluctance to the prevalence of education among their countrymen: on the contrary, the principal expressed the hope in presence of his monks that in ten years we should see Greece on the full march of intellectual improvement, and learned men among them emulating the attainments of their ancestors. Their library, composed of some hundreds of volumes, (we could not learn how many,) is kept in a small dark room, and did not appear to be often consulted. The church is within the cave, and is ornamented by a marble pavement of mosaic, and by silver lamps and gilded pictures, and sanctified and renowned by a wax representation of the Virgin Mary, (not a *picture*,) which the monks show as the workmanship of Luke the Evangelist, and which they say was found, thirteen centuries ago, near a fountain in the cave. It is richly encased and surmounted by a glittering crown. Contiguous to the church are a bakery, mills, &c. But the most remarkable thing is the wine-cellar, into which they annually put from 150,000 to 200,000 *pounds* of wine, derived from vineyards belonging to the institution. One of the casks measured sixteen feet in length, and the head was more than six feet in diameter.

The convent contains about 200 monks, of whom not far from three-fourths have been ordained priests: the rest belong to inferior orders. A considerable number were absent on the several *metochia*, or farms belonging to the convent, of which they told us the number might be twenty. The government is vested in

a hegoumenos, a senate of seven, and fourteen assistants. The hegoumenos is elected annually by the senate, but the same person is often continued from year to year.

They estimate their losses during the war at 2,000,000 of piastres, or more than 130,000 dollars. This is perhaps an exaggeration; but their loss must have been very great, if the expenses are reckoned which they incurred for the defence of the convent. The two stone batteries on the heights above, and one on each side, with two brass pieces of cannon, and small arms, ammunition, soldiers, and provisions for a siege, must have been expensive. They had property in Constantinople, and I believe in Smyrna, which is probably no longer at command. Their farms on the plain of Gastoune, as well as the village of Ali Chelebi which belonged to them, were desolated by the Egyptians. A commodious farm-house just below the convent was burnt by themselves, that it might not serve as a cover for their enemies. Great numbers also of their sheep and cattle were slaughtered by friend and foe.—And it is to be noticed how, in the course of divine providence, the funds and influence of an institution have thus been materially reduced, from which a formidable opposition *might* have arisen to the progress of light and improvement, that is doubtless erelong to bless the Greek church and people.

We were informed, that after Ibrahim had taken Mesolongi he advanced upon Megaspelæon, and from the opposite mountain offered the monks favorable terms in case they surrendered. When these were refused, he endeavored first to secure a position immediately in front of the monastery, and then one in the rear; but failing in both of these attempts, and finding he should not succeed without a considerable loss of men, he turned his attention to other more assailable points.

This monastery is known to have been in existence 500 years, and it claims a much higher antiquity. It

has always enjoyed special privileges under the Turks, and is the largest institution of the kind in the peninsula: we heard of none so large anywhere in the territories claimed by the present Greek nation.

The younger monks serve the older and have a meager appearance, while that of the older is generally the reverse. One of the young monks had much conversation with our interpreter on the subject of matrimony, in which he seemed much interested.

Retracing our steps to the plain of Calabryta, we saw, before reaching it, the village of Celpene at the head of a valley on the right, where Zaimis resides, one of the primates of the Morea, an active agent in the revolution, and the reputed head of the aristocratic party. Passing Calabryta without stopping, we took the route to Lala in the department of Elis. In an hour and twenty minutes after entering the plain, we were opposite a bridge leading to the village of Bisoka already mentioned, on the north. Men and women were busily employed on the low grounds planting Indian corn. We now turned southward, and for seven miles traced the river and a branch of it in a winding course through a succession of plains, some of them beautiful and cultivated with wheat and maize, till, at the little village of Sabanous, further progress, except up a steep acclivity, was on all hands cut off by mountains. We had travelled more than a dozen miles over a level and fertile surface, capable of producing a large amount of the necessaries of life.

And here I would observe, in order to assist the reader in judging of the agricultural resources of Greece, that the traveller on these plains is continually observing offsets from them into the mountains. These sometimes deserve the name of plains, oftener they are mere valleys, and in either case are not unfrequently watered by rivulets. Often, too, there are fertile acclivities swelling from the plain, or steep valleys running down upon it, or green patches on the mountain side

fertilized by springs; so that large portions of some of the lesser mountains are composed of arable ground.

Our path up mount Erymanthus lay in a ravine thickly wooded. The oak greatly predominated over other species. I do not remember to have seen so extensive a growth since we left Ali Chelebi in April. The country was covered with them. We were an hour in the toilsome ascent, and when standing on the ridge, beneath which, on the other side, spring the first waters of the Erymanthus, the snows of Parnassus and of Chelmos were distinctly visible.

Our descent was rapid into the long and narrow valley of the Erymanthus, and soon we came to the little village of Sedino almost hidden in mulberry and fig-trees. Like the village on the other side of the mountain, it escaped the ravages of the enemy. The people said they were commencing a school, and a few children, under the care of the priest, were actually *shouting* their lessons before the church door. The houses in this part of the Peloponnesus are generally covered with slate. Vineyards and fields of grain are in the valley, and on the banks of the stream stand a few large, ancient chesnut trees, a rare tree in Greece. We encamped by a fountain copious enough to carry a mill, not far above the Calybia, or winter houses, and the luxuriant cornfields and vineyards of Lechouri, a town situated among the mountains on the right. These we passed early in the morning of June 9th, and judged the cultivated tract to be four miles in length. At 7 we came upon the site of the ancient Psophis, now called Tripotamos, corresponding very well with the description in the travels of the younger Anacharsis.[j] The

(j) "Psophis is one of the most ancient cities of Peloponnesus. It is situated on the confines of Arcadia in Elis. A very high hill defends it from the north wind. To the east flows the river Erymanthus, which rises in a mountain of the same name, to which the inhabitants frequently resort to hunt wild boars and stags. To the west is a deep bottom, into which a torrent falls, that afterwards continues its course toward the south, and loses itself in the Erymanthus."—*Travels, &c.*

ruins occupy a large space on the right bank of the river, and consist of foundations of city walls and temples. In the yard of a convent, the only habitation on the spot, built upon one of these ancient foundations by an old monk in 1825,[k] were a number of broken columns and capitals. The village of Libartsi is not far distant, but out of sight.

Just after leaving the ruins, and when about to cross the stream which comes down from the snows of Olonos, the mountain itself appeared through an opening in the hills, bearing a little west of north and not far distant. Another stream enters the Erymanthus from the other side, and it is from the junction of these three rivers that the place is called Tripotamos. The modern name of the river below this junction till it falls into the Alpheus, is Dogana. Our route lay over an old pavement sadly out of repair, above the deep, tortuous, wooded glen containing the bed of the Dogana. The oaks here are quite a forest, with acorns enough to feed many an Erymanthian boar. Coming to a most rugged and toilsome ascent up a mountain of slate, called Caoskale because of its difficulty, the river bends to the left, and we again entered Elis. A road branches to the right leading to Gastoune, perhaps through the town of Dibris, a strong hold in the mountains said to contain 600 or 700 houses. It escaped the ravages of the enemy, and afforded a secure retreat to many of the defenceless inhabitants of the plain of Elis: our mule-

(k) "This old man preached to the Greeks to abstain from theft and other sins, and strongly pressed on them to fast perpetually; to abstain from the duties of marriage; to give up all Turkish property which had fallen into their hands; and to use no other weapon than the sign of the cross. He solemnly assured the misguided multitudes, that in this manner the Turks would all perish, and themselves be defended from on high. I should myself have been rather disposed to consider the man as deceived, than a deceiver, were it not for the immense sums of money which he amassed by his preaching. I have been assured that he collected no less than 700,000 piastres, the offerings of the enthusiastic multitudes. Their eyes were opened when Ibrahim Pasha came and put the old man to death, and took possession of his treasures."—*Rev. Mr. Hartley's Journal in London Miss. Register for* 1830, *p.* 233.

teers refused to take us there on account of the badness of the road. Having surmounted the hill we entered an undulating, grazing country, interspersed with trees chiefly the oak, and stopped to dine on the shaded banks of a brook. Here our interpreter came near being bitten by a serpent, not many yards from the spot where we were reclining on the ground. The reptile belonged to the species we saw the day we left Tripolitsa, and approached him with head erect and a hissing noise, but was happily arrested and killed by one of the muleteers when a few inches distant.

Turning round a hill we looked abroad over a great plain, or table-land, stretching to the horizon between the south and west—an Elian prospect, differing widely from those of Arcadia. The general direction of our route was southwesterly, bringing us down upon the table-lands and into a forest of small oaks, now quiet and safe, but infested not long since by Wallachian robbers of singular ferocity. Our muleteers had themselves no doubt been *klephtes*, (robbers,) and told us many tragical stories of occurrences in these woods, not half of which, probably, were founded in truth. They said the old monk at Tripotamos did much for the suppression of robbery in these parts. Farther on, we entered an open, but uncultivated tract of considerable extent—then a grove of oaks—and beyond this we found ourselves on the edge of the more elevated plain. A second, which we crossed in ten minutes, is perhaps 100 feet lower, and from the elevated verge of that we looked over the great plain of Lala, whose green surface at the moment was softened and enriched by the rays of the setting sun. Lala itself, or rather its scattered relics, appeared on the farther extremity. Descending by a precipitous path, we found a little spring and sheep-fold where we encamped, being thoroughly exhausted with fatigue. In the evening I went out to contemplate a rare scene in the Peloponnesus—a great, unbroken semicircle to the eye formed only by the

horizon. The steep declivity of the plain above stretched along from the northwest to the southeast, like a vast wall, while the moon shone with resplendent clearness from out of the dark blue sky. If striking scenes in nature are fitted to awaken devotion, what a spot this for one who enters into the spirit of the xixth Psalm.

CHAPTER IV.

THE PELOPONNESUS.

Province of Elis continued—Productions of the plains—Lala—Douca—Plain of Olympia—Valley of the Alpheus—Re-enter the province of Arcadia—Rivers Erymanthus and Ladon—District of Liodoras—Albanian villages—Langadia—"Heap of cursing"—River Gortynius—Reception at Demetsana—School—Description of the place—Religious customs—Conversation with a schoolmaster—On making the Scriptures our only rule of faith and practice—The Oeconomos of Demetsana—Muleteers—Costume—Food of the peasantry—Striking scenery on the road to Carytæna—Carytæna—Theodore Colocotrones—Mount Lycæus and fine views—Andritsana and its school—Another heap of cursing—Situation at night—Temple of Apollo Epicurius—River Neda—Enter the province of Upper Messenia—Comparative interest of this province—Custom in relation to the dead—New range of mountains—Convenience of a tent—Scripture imagery from pastoral life—District and town of Arkadia—Road to Navarino—Philiatra—Reflections on the battle of Navarino—Navarino—Mothone—Corone.

The plains mentioned at the close of the last chapter abound in fern. At the time when bread-corn was rarely to be obtained by the impoverished inhabitants of the Morea, the root of this plant was employed as a substitute; and it was found to be a more nutritive succedaneum, than any of the other herbs of the field to which the famishing multitudes were driven for food. On the plain of Lala there is a species of clover interspersed with the fern, that affords good pasturage for the flocks. Few marks of tillage are now anywhere to be seen; yet the grape, olive, and winter grains might be cultivated. Cherry, fig, almond, and walnut trees now grow upon and around the site of Lala. The ruined walls of three or four chieftain's palaces, apparently the only buildings made of stone, are all that remains of the town. The walls of the other houses, about 1,000 in number, being composed of unburnt bricks and laid open to the rains, have melted into heaps of clay. Thus does a considerable town disappear from the

earth in the short space of seven or eight years. Not a dozen families now reside on the ground. Lala was inhabited almost solely by a clan of Albanian robbers, who formed one of those half-rebellious, half-independent communities, that are tolerated by the weakness or policy of the government in so many parts of the Turkish empire. Always clad in armor, and formidable for their brave and warlike disposition, the Laliotes kept the surrounding country in awe. Like most mountain tribes, they held inviolable the right of asylum, and the refugee with them had little reason to fear the orders of the pasha. They took arms early in the revolution to assist in subduing the Greeks, and were defeated by a body of Ionians, and compelled to fly to Patras, while the victors entered their town and burnt it. The defeat of the most intrepid body of Moslems in the Peloponnesus in the first battle between the Greeks and their oppressors, must have greatly encouraged the Greeks in their revolutionary struggle.

Not being able to obtain any bread here, we went off our road to Douca, a new and flourishing village of 50 houses, where the inspector of police for this district resides. He showed us many attentions, and gave us information freely. Having procured bread enough for two or three days, we returned to our road, and had new evidence, in a continued descent of an hour, of the great elevation of the plains above. We travelled down a glen. Much of the path was shaded, and springs frequently gushed from the hill side forming the Cladeus, which pours into the Alpheus on the plain of Olympia. Both that plain and the Alpheus were visible at 5 P. M., and a little after sunset we pitched our tent between a large tumulus and the "Hill of Saturn." After having traversed the rich and beautiful plains of Arcadia and Achaia, I cannot say I was struck with anything remarkable in the present aspect of this renowned spot. The hills on the north are covered with the sea-pine, instead of the oak, and, at this season, look dry and uninviting. On the other side of the Alpheus, however, they were

verdant, and were varied by green recesses, wooded promontories, and terraces that had their origin in the industry of former times. The Alpheus flows along the southern side of the plain, and its banks are adorned by the platanus. As it overflows the plain every year, the soil has risen, by constant accretions, ten or fifteen feet above its original level, and covered most of the remains of antiquity. A detachment of the French *savans* were then excavating the ground, and had made some interesting discoveries.

While looking over this deserted plain—for no man thinks it worth while to erect his dwelling there—I could not but compare its present condition with that of ancient times. How changed! Splendid porticoes and shaded walks and groves crowned all these heights, and magnificent structures adorned the plain. And during the games, what crowds, what bustle, what busy preparation; what anxiety, fear and hope; what disappointment and grief; what exultation and triumph; what glory was won, what shouts echoed, among these hills! Here the human body and the human mind put forth their highest powers, and here an influence was exerted upon the Grecian communities, which will never be exerted here again, but which must have been immense during a period of more than a thousand years.—The excessive heat we found in the middle of June, and the troublesome swarms of musketoes, almost the first that had assailed us in Greece, made us leave the vale of Pisa without regret, and admire the athletic hardiness of the ancient Greeks, which could find amusement there in the burning month of July.

Following up the valley of the Alpheus, we soon came upon the banks of the river. It is a rapid, muddy stream, and the largest in the Peloponnesus.[1] The banks are fertile and considerably cultivated. Twelve miles from Olympia the character of the country changes;

(1) I am aware that Chateubriand, on the authority of Strabo, calls the Pamisus the largest river. Mr. Smith subsequently crossed the Pamisus.

the pines cease, the hills assume another form, and the mountains of Arcadia appear in front. We suffered much from the heat, as did our animals, and were glad to stop at a quarter past 7 on an eminence above malaria and the musketoes. Near 11 o'clock a man passed on horseback without returning the salutations of our muleteers, who were lying on the ground near our tent—a circumstance which, two years ago, would have occasioned just alarm. Yet we slept without fear or molestation, as we did in every part of the country. Next morning, June 12th, we forded the Erymanthus, or Dogana, just above its junction with the Alpheus, and were again in the province of ARCADIA.[m] After about an hour, we crossed the Ladon, or Roufeas, in a ferry-boat. The river is 70 feet wide at the ferry, and just below is broader and fordable. It soon unites with the Alpheus, and is the larger of the two. The latter is called the river of Carytæna, and comes down from the southeast, through a broad, uneven valley between high mountains, composing the district of Liodoras. This district is the ancient Heræa, the capital of which is supposed to have occupied the site of the present Agios Ioannes on our road three miles from the Ladon. From our elevated encampment during the sultry hours of noon, a beautiful country lay open to our inspection, extending from the south round to the west and northwest—a great area, containing hills, valleys and plains, generally susceptible of cultivation, and much actually cultivated. The peasants were gathering their wheat and barley, as in the eastern parts of the peninsula.

The road now led up a long and tedious ascent through shrubbery and oaks. Neither Turk nor Arab foe had climbed these heights. Near the top the village of Paloumpa, with its large, white houses, made a showy appearance. From the rocks above, you look down upon the valley of Liodoras, and the Alpheus winding through it; and a number of villages are

(m) Paus. B. 8. c. 26.

seen on the long mountain beyond. Of these Andritsana is the most conspicuous. Following a glen night obliged us to encamp with but little water in our bottles, and without provisions enough to satisfy our hunger. We soon discovered a little Albanian village, however, of twelve houses, called Psari, without priest or school, from which, through the kindness of an old widow woman, we were supplied with bread made of Indian corn, and with yagourte, milk, and water. Other similar villages exist in the neighborhood. Beyond these villages cultivation ceases, and we had to trace our way through deep ravines and among cliffs of slate, continually ascending, until Langadia unexpectedly appeared across a valley upon a mountainous declivity. Here our curiosity was attracted by a heap of stones on the way side, which, on inquiry, we found to be *a heap of cursing*. Some family in Langadia, or perhaps the village itself, had provoked the general execration, and to express it every traveller throws a stone upon the heap with a curse. Such piles of stones are said not to be uncommon in this part of the world; and perhaps they illustrate the manner in which the "great heap of stones" was raised over Achan, by the army of Israel.[n] Our course now inclined more to the south, and we descended into the head of a valley, where are the sources of the Gortynius, and the spot where some of the ancients pretend that Jupiter was bathed after his birth.[o] The country is exceedingly wild; and so it is around Demetsana, where we arrived before noon. An old arched bridge, so cracked and ominous that we did not dare to ride over it, leads across the stream through a most curious natural gateway consisting of two huge rocks rising perpendicularly from the river's bank, just far enough apart to admit a carriage between them. Demetsana is situated upon a spur of the mountains on the left running nearly across the ravine, and the deep precipices on almost every side make it one of the

(n) Josh. vii, 26. (o) Paus. B. 8; c. 28 et. al.

strong holds of Greece. As we climbed the steep, the boys come running and shouting towards us, and when we pitched our tent they crowded around, and could hardly be persuaded to allow us any retirement. The cause of this eagerness we afterwards learned to be this. Our friend, Mr. King, had been in the place some months before, had distributed books among the boys, and promised them others; and the children seeing us approach in the dress and manner of our friend, naturally supposed we had brought the books, and their shouts proclaimed our arrival to each other.

The oeconomos, or head priest, a venerable, kind-hearted man, gave us a cordial welcome to the town, and a pressing invitation to his house. We took lodgings, however, in a small apartment in the building belonging to the school, for which this place has been noted in the Morea for two generations past. Scholars resorted to it from all quarters, sometimes to the number of 200 and upwards. Among other distinguished men who were educated here, were Germanos archbishop of Patras, who first raised the standard of independence, and Gregorius the patriarch of Constantinople, who was murdered in 1821 by order of the Sultan.[p] The school suffered much during the revolution, having been suspended several years, and lost more than half of its library, no doubt the best in the Morea. About 450 volumes remain, embracing some of the most valuable classical and ecclesiastical writers, though rarely more than one copy of each. The inhabitants manufacture gunpowder, and being unable, at some critical periods of the revolution, to obtain paper and lead in sufficient quantities to send it off in the form of cartridges,

(p) The following anecdote is related of Gregorius in the Memoirs of the Rev. John Townsend. When Dr. Pinkerton, now Secretary of the British and Foreign Bible Society, was in Constantinople, the patriarch one day said to him, "Are you a married man?" On his replying in the affirmative, the patriarch added, "What an excellent woman must your wife be, to part with such a husband for the purpose of promoting the good of others. I pray you to carry to her, and receive for yourself, my patriarchal blessing."—*Memoirs, London ed. p.* 210.

they melted their wine-pots, and tore up 500 or 600 volumes of their books. The school had been recommenced about a year, under the tuition of a lay teacher, who received 1,500 piastres, and demanded 2,000. He had 85 pupils, most of them natives of the place. There was besides a school for mutual instruction containing 130 scholars. Both schools are parts of one establishment, and, though neither of them is entitled to a high rank, the inhabitants regard them, and especially the higher school, as the chief honor of their town.

Demetsana contains about 350 houses, generally two stories high, and better made than any we had seen in the interior of the Peloponnesus. Under the Turks it enjoyed peculiar privileges. By paying 2,000 piastres annually to a mosque in Constantinople, the inhabitants somehow obtained the right of existing as a little republic, though in the midst of an iron-handed despotism. They elected their own officers styled *demogerontes*, who were responsible to the people. Their churches, also, of which there are five, were allowed the use of bells, and no Turk resided among them. During the revolution, the town was peculiarly obnoxious to the Turks, as being the great powder manufactory of the Greeks, and Ibrahim once appeared with his army on the heights in the vicinity, but did not think it prudent to make an assault. The determined mountaineers sent their wives and children to inaccessible retreats in the neighborhood, and were prepared for resistance.

Our arrival at Demetsana was on Saturday June 12th. With the Greeks, who continue to reckon time according to the *old style*, it was the *first* day of the month, and the priests were abroad making their usual monthly visits to the families in their respective parishes. We had a specimen of these visits when at Ægina, where a priest entered our house, sprinkled some consecrated water, and pronounced a blessing upon the dwelling, and I think also upon its inhabitants. For this he expected a small reward; and this practice, which is re-

peated on the first day of every month, is one of the sources whence the Greek priesthood derive their scanty support. The day following was Whitsunday, or a commemoration of the feast of pentecost, when the Greeks profess to make extraordinary supplications for the effusion of the Holy Spirit. It is the only time in the year, as I was assured, when they kneel in their churches—an attitude in prayer against which, for some reason, they have strong prejudices. We were sorry to see the shops open and buying and selling in the market as on other days.

In the afternoon we had a conversation with several of the priests, in which we informed them how the duties of the priesthood are understood and practiced in our own country. After they had retired, the head-master of the school was desirous of understanding more fully the manner of service in our churches. So it was described to him in order,—first, the usual public exercises of the Sabbath, then our mode of celebrating the Lord's supper. In respect to the latter he was told, that, unlike the Romish church, we use both bread and wine, and that our bread is leavened. "So far," said he, "your customs are the same with ours." I then went through the form that is customary on that occasion, but when I came to the quotation from St. Paul's first epistle to the Corinthians, "This do in remembrance of me," he caught the words "*in remembrance*," and repeating them said emphatically, "There we differ—you receive the bread *in remembrance* of Christ, we as his *very body*"—referring to the doctrine of transubstantiation, which was introduced into the Greek church by the Papists some ages since. I told him, that the words are those of Christ—he commanded us to do so *in remembrance* of him. "But we do not use them," he replied quickly, "we say 'This is my body,' and that we believe." "And we, too, *say* the same, using both expressions because both are in the scripture account of the manner in which the Lord's supper is to be celebrated." As he doubted whether the words rendered "in

remembrance" were to be found in the original text, a Greek Testament was procured, and when he saw them there he seemed not to know what further to say. Probably there was no conviction of error wrought in his mind; but it was pleasing to see (what we repeatedly witnessed in the Greeks) that he had not yet learned to appeal from the express language of God's word to the glosses of interpreters and the decisions of councils.

The young man wished to know the opinions of our countrymen in reference to the *procession of the Holy Ghost*, which the Greeks believe to have been from the Father only, and not from the Father and the Son. It is a point of doctrine which they magnify into great importance. We told him that it had never been a subject of controversy in our country, and that we attribute less consequence to it than the members of the Greek church do. Without pressing his inquiries on this head, he asked what creed we received. It was replied, that we assent to what is called the Apostles' creed, and to some others, but that we regard nothing as binding on our religious belief except the Bible—no acts of councils, no articles of the church, no creeds: the Bible was our only authoritative rule of faith and worship: what that contained we felt bound to receive; what was contrary to that we felt bound to reject.

In the end he declared himself much pleased with our explanations, as he evidently was. Some of them placed us in a more favorable light than he had expected. He said nothing to either of us about apostolical succession—made no inquiries touching the validity of our ordination—nor did he appear to feel any difficulties on that point. In fact we never heard the subject introduced by a Greek; and my own inquiries and those of my missionary brethren in the Mediterranean led me to think, that the members of the oriental churches have not yet had their attention much awakened to it. Should it unhappily become matter of inquiry

and controversy, the missions of *all* our western churches will suffer—I know not but in equal degrees.

And here I may be allowed to say, that the cardinal point of Protestantism—that *the Scriptures are the* SUFFICIENT *and* ONLY *rule of faith and practice*—never appeared to me of such vital importance, as when among the degenerate churches of the East. And I believe he will be likely to do most good as a missionary to them, with whom this is most habitually and thoroughly, both in the letter and spirit, a practical principle. He should appeal to the word of God often and habitually, as the only infallible oracle we have access to on earth, and to other standards *only* as they tend to excite a reverence for that; for "the word of God," and nothing else, will be found "quick and powerful, and sharper than any two-edged sword."

In the evening we went to take leave of our venerable friend, the œconomos. He and his family received us with their usual kindness, and we spent an hour in agreeable conversation. Mr. King was two days in this family, and they mentioned him with expressions of high regard. The old man appeared to rejoice in the opening prospects of his country, and to desire that every part of it might be blessed with the lights of science. At parting, he invoked the blessing of God upon us, and also "that of the Virgin, if we pleased."

We had employed the same company of muleteers ever since we left Argos; but as the leader of the party was exceedingly profane, and had of late been less attentive to our wishes than was becoming, we here dismissed him and his company. The passions of this man kindled and raged like fire among the dry thorns, and often made him very unhappy. He was vain and self-willed, and thought much of his former pre-eminence when he was captain of a band of *klephtes*—for the klephtes were wont to glory in their profession.[q]

(q) See History of Modern Greece, p. 43. This work is a republication of "the Modern Traveller," and is an excellent travelling companion in Greece.

He was a sore trial of our patience; but I often admired the ease and lightness of his step down the rough mountain sides. He wore what is called the Albanian dress, which is the prevailing costume of the Morea. His jacket was short, embroidered, without a collar, and with the sleeves open below the elbow, so that the ungathered sleeves of his shirt were exposed to view. His vest buttoned close, and was also embroidered. Around his waist a sort of tunic was confined by a sash, and reaching down as far as the knees hung around them in numerous folds. The legs below were covered with a kind of embroidered gaiters, the feet with something between a shoe and a sandal, and the head with a red skull-cap surmounted by a tassel. His beard was shaved, except on his upper lip, as was the forepart of his head; but his hair behind hung down upon his shoulders. Indeed the modern Greeks generally wear their hair long, as did the ancients of the same country.

Through the agency of a clerical friend, we now procured a company of Demetsanian muleteers, who proved to be more obliging and civil than those from Argos. These attended us as far as Mistras in Lacedæmon. I have no fault to find with them, except one, which is but too common among the lower classes of the people, and which is just what we should expect from human nature in the circumstances of the Greeks for ages past—I mean, a lamentable disregard of truth. I know this is a heavy censure, but truth itself does not allow so important a fact to be passed in silence. So far as we employed the people of these classes, either as muleteers or as boatmen, and however their characters varied in other respects, this was true of them all.—Our attendants were exceedingly frugal in their manner of living. So is the working-class of Greeks generally. Bread and vegetables are their chief dependence. Black olives, garlic, and fish, are used in their numerous fasts. Salt cheese half pressed, yagourte, and eggs, give variety to their feasts.

They prefer mutton to beef, and a lamb dressed whole on the great feast of Easter is esteemed the best of all meats. Potatoes are seldom used. They eat little in the morning, and are not regular in their meals. Wine they are allowed to drink at all times, and they appear to love it, however strong may be the taste of the resin employed in its manufacture; yet they do not seem disposed to lavish their own money very freely upon it. The tendency is rather towards avarice, than prodigality. I never *saw* a Greek thoroughly intoxicated. All ranks are greatly addicted to smoking. When a call is made upon a Greek belonging to the higher classes, a pipe is one of the four things that are usually offered: the others are sweatmeats, water, and coffee in a small cup placed in a filigreed silver case.

At half past five on Monday morning, June 15th, we began to descend from the town across the spot which the Demetsanians erroneously regard as the site of Psophis, believing their river to be, of course, the Erymanthus. We were an hour in descending to the river's bed. The pretty, spicy-scented laurel, still known to the natives of the country by the name of *daphne*, grows by the path among perennial cascades, which tumble down the green sides from copious fountains above. Crossing the stream, we immediately ascended, and for an hour traversed the western edge of a tremendous precipice. This and a corresponding precipice facing it on the east, between which the Gortynius finds a toilsome passage, form a winding chasm grandly picturesque in its whole extent. High up in the perpendicular faces of the calcareous rock are seen the caverns, to which the people of Demetsana sent their families in the hour of danger. Cells of hermits are built in some of the caves, but are now deserted. A monastery overhangs the western verge, in which are said to be a few monks. The terraced acclivity of the ridge above the eastern precipice is covered with vineyards. Descending to the stream again, we crossed it by a bridge, and passed over

rough, uninteresting hills opposite Atsicholos, where is probably the site of the ancient Gortys; then leaving the river to pursue its way to the Alpheus, we proceeded to Carytæna, the residence of the celebrated Theodore Colocotrones, now commander-in-chief of the irregular troops of the Morea.

Having obtained lodgings through the assistance of the demogerontes, we walked out to see the place. In the middle ages it was noted for its strength and importance. In 1805 it contained 3,000 inhabitants,[r] and now it is the principal town in the district of the same name. It was burnt during the revolution, and the number of families at the period of our visit was said not to exceed 140. The houses are scattered over the foot of a high, conical hill, which is crowned by a Venetian castle now in bad repair. This fortress is under the command of Colocotrones, and his house is connected with it and overlooks the town.

The taxes of the district of Carytæna were sold at public auction in Tripolitsa while we were there, and were bought by a commission from this place, as we were told, for 450,000 piastres.[s] They were now disposing of small divisions of the district in the same manner, and a crowd of people were attending the auction in an open ground before the office of the demogerontes. Passing through this crowd, and going in quest of a place that would command a view of the plain and site of Megalopolis the ancient capital of Arcadia, we came upon two men sitting by themselves on the ground, one particularly noticeable for his hard, rough features. This was Colocotrones; the other was his secretary. We handed him a letter of introduction, and were invited to call at his house. The old man had been elected the day before a representative to the congress to be holden at Argos, and on our way up to the castle,

(r) History of Modern Greece.

(s) Thirty thousand dollars.—The taxes on lands which are private property, were said to be one-tenth of the produce; those on lands belonging to the government, three-tenths.

an hour or two afterwards, we found him seated on a rock, with his son John (generally called Gennæos on account of his bravery) and his priest, in consultation with the extraordinary commissioner of the province whom we had seen at Tripolitsa. Though rough in manner, he aimed to be polite to us in terms, and strongly expressed his hope that while the allied powers were conferring upon the Greeks the blessings of liberty, the Americans would grant them those of learning. We afterwards called at his house, but found no one to receive us, except a younger son lately from the University of the Ionian Islands. From the top of the castle the prospect extends over a part of the plain of Megalopolis, at the northwestern corner of which Carytæna is situated. The plain is drained by the Alpheus, which passes west of the town in a deep channel. The flat-topped Diaphorte, the Lycæus of antiquity, rises beyond, and is the nearest summit of the Nomian mountains.

Next day we left Carytæna for Navarino, crossing the Alpheus by a bridge and taking the road to Andritsana along the northern side of the Nomian range. Some parts of the ride to that place are truly delightful. Diaphorte is girt with a forest, its top is bald, and from a retired vale at its base it looked beautifully majestic. The road also passed over the sweeping sides and rounded summits of hills, where we enjoyed a refreshing breeze and looked abroad over a rich and varied scenery. The nearer hills and valleys were chequered with hundreds of cultivated fields smiling with the bounty of a beneficent God. Andritsana stands at the head of a descending valley partly filled with vineyards. Though it was burnt by the Egyptians and many of its houses are still roofless, others are covered with slate, and there are not less than 280 families. Two Greek gentlemen, who spoke the Italian language, conducted us to the school for mutual instruction, and interested us much in the account they gave of it. The house in which this school was taught, a substantial two-story

building of stone, was erected before the revolution by one of the inhabitants, at an expense of 13,000 piastres.[t] This same public-spirited Greek also supported the teacher. We found him on the spot, and it was with much apparent pride and pleasure that his townsmen introduced him to us. He was nearly blind with age, wore the coarse dress of a peasant, and seemed to be a hard laboring man, as we were told he actually was. All that was combustible in his praise-worthy institution was consumed by the Turks during the war, and his private property was so much injured that he is now obliged to decline paying the teacher, and has been able but partially to repair one half of the building. The teacher was educated at Demetsana, and had 57 pupils, all of whom were boys. There were no benches, and we could not discover a printed book of any kind in the school!

We now changed our course, inclining more toward the south, and crossed over to the other side of the range. Then descending a ravine, crossing a lovely dell, and passing another "heap of cursing" among oaks, we came out at evening into an open lawn in the midst of a forest truly Arcadian. Diaphorte still rose above us, though in an opposite direction and partly covered with dark clouds. A streamlet, the first waters of the Limax, glided by, and the flock of a shepherd, pastured here by right of immemorial usage, afforded us milk and yagourte. So we pitched our tent, in the midst of the romantic both in nature and association, and slept, it may almost be said, in the very cradle of Jupiter—for fable says he was born in mount Lycæus, near the waters of the Limax.[u] We however thought little of him; but when, at a late hour in the night, I went out, and heard the chains rattling upon the animals, and saw the large fires kindled by our muleteers, both designed to frighten the wolves; when I thought of the loneliness of our situation, and that, though unarmed in a country so

(t) Or 866 Spanish dollars—a large sum for that country.
(u) Paus. B. 8. c. 41.

recently the seat of war and so famous for its mountain robbers, we might rest without the smallest apprehension; and when, too, I saw the full moon pouring its radiance upon the open ground, and confining the night almost to the forest of the circumjacent mountains;—my thoughts rose in adoration to that Infinite Being, who fills and animates all nature by his presence, and suffers not even a sparrow to fall to the ground without a wise and beneficent reason. The Jupiter of classic Greece seemed not worthy to stand a moment in the presence of such a God.

The next morning, sending our baggage direct to Paulitsa, we turned aside a little distance to see the celebrated remains of the temple of Apollo Epicurius. The sun arose as we traversed the more elevated parts of the road, and spread light and shade over the highlands, but the valleys beneath were filled with thick vapor. The sea occupied the more distant prospect. In three-quarters of an hour we came suddenly upon the most perfect remains of a temple in all the Peloponnesus, in solitude the most profound, on one of the highest parts of these classical mountains. Thirty-five columns with their architraves still stand as they were placed in the days of Pericles. The foundations of the *cella*, too, with its three apartments, still remain. The structure was composed of marble some of it pink-colored, and must have been exceedingly beautiful. It is to be noted as an exception in this temple to a general rule, that it faces nearly north and south. The pagan Greek generally faced the east in his devotions. This is true of the modern Greeks; and their churches, with some exceptions, stand east and west.

Our time was too precious to be spent in such a place, so we hastened on through the little village of Tragoge, and across the Limax, to the mean village of Paulitsa situated among the ruins of the ancient Phigaleia. Then descending a tedious declivity to the Neda, we crossed it on a bridge, and pitched our tent beneath the shelter of an aged plane-tree. The singu-

larly wild and romantic glen through which the river here passes, is well wooded with this favorite of Grecian streams, together with the ilex and laurel. When the sun had declined three hours, we crossed a rapid branch of the Neda, and ascended a more steep and perilous road than any we had yet seen. To ride was nearly impossible, so we dismounted, and, assisted by a laurel stick each of us had cut from the banks of the Neda, we climbed the rocks, with a yawning gulph below on our left. Then descending again to the stream, we crossed it a second time. And here the contrast was charming. The road suddenly became good, the trees thickened, the shade deepened; we had entered one of nature's arbors, that seemed to be stretched along the melodious brook on purpose for the traveller after his previous perils and toils. Crossing a third time and following a branch coming in from the west, we soon emerged into an open country in the province of UPPER MESSENIA.

This is the least interesting of the seven provinces in peninsular Greece, whether we regard its natural features, its soil, agriculture, ancient history, or present population.

Bare hills succeeded the romantic neighborhood of Paulitsa, and mistaking our road we followed a ridge north of a deep valley, till we found ourselves by the side of a lonely church with numerous graves around it. Here we remarked a custom similar to one we had noticed on the island of Poros. Slate-stones were so piled over the head of each grave as to form a little apartment, in which torches are occasionally inserted. These are lighted on certain festivals, when friends resort to the place to pray for the repose of the dead. We were repaid for the loss of our way by the view from this spot of the rough, wild country to the north-west, through which the Neda urges its waters to the sea. Two or three villages were in sight.

Retracing our steps we pursued a S. S. W. course, which soon opened the country in that direction. The

descent appeared uninterrupted over a naked tract occasionally broken by hills, down to the foot of the mountains in the district of Contovounia—the highest range in the province and one of its most striking features. Rising behind the town of Arkadia on the coast, these mountains stretch eastward, and form an angle with the Nomian range, though not connected with it.[v] At seven we came to a spring of water and a shepherd's fold, welcome objects when we wished to encamp, but now becoming rather infrequent. The place was solitary, but we had no inducement to go farther. As has been repeatedly intimated, we felt nearly as safe in solitude as in cities, and our little cotton habitation, which a boy could carry with ease, made us quite independent. When we could find a smooth, grassy surface for a floor, we generally preferred our tent to the houses of the Morea. It was comparatively free from vermin, saved us from many interruptions, gave us more time for writing, and enabled us to travel more rapidly and with much less exposure of health. Without it I see not but we should have been obliged to take the beaten road of travellers, or to have slept repeatedly without covering.

Being wakeful at night, I occasionally heard noises from the hills, which our attendants said proceeded from wolves. The watchful shepherds shouted, and the sheep probably escaped. I was forcibly reminded of the "Good Shepherd." Were the flock near our tent to be forsaken by the shepherd for a single night, it would be scattered and devoured. Just as certainly would it be so with the flock of Christ in this world.

One of the great delights in travelling through a pastoral country, is to see and to feel the force of the beautiful imagery in the Scriptures borrowed from pastoral life. All day long the shepherd attends his flock, leading them into "green pastures" near fountains of

(v) Near Arkadia we had a distinct view of mount Taygetus, through the pass which separates the two ranges.

water, and he chooses a convenient place for them to "rest at noon." At night, he drives them near his tent, and if there is danger, encloses them in folds, and at the first alarm he is roused for their protection. They know him, they know his voice, they do not flee from him, they follow him. The tender lambs he often keeps at home while their dams are feeding on the mountains, lest they be wearied, or lost, or fall down the fatal steep. When travelling he tenderly watches over them, and carries such as are exhausted in his arms, or stops the flock till they are rested. Such a shepherd is the Lord Jesus Christ to his spiritual flock. Nay, far more: for he says, "I give unto them eternal life, and they shall never perish, neither shall any pluck them out of my hand."[w]

Next morning, when below the village of Sidero-castron, the altitude of the mountains of Contovounia, though they were considerably nearer, appeared less than when we first saw them from the elevated road of yesterday. I remarked a still more striking difference between the apparent altitude of Olonos, as seen from low ground, and from the more distant heights above Calabryta.

Crossing a small river and entering an olive grove of considerable extent, we approached the representative of the ancient Cyparissiæ, which, though in Messenia,

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(w) John x, 28. "Having had my attention directed last night to the words, *The sheep hear His voice, and He calleth His own sheep by name*, &c. I asked my man if it was usual in Greece to give names to the sheep. He informed me that it was, and that the sheep obeyed the shepherd when he called them by their names. This morning I had an opportunity of verifying the truth of this remark. Passing by a flock of sheep, I asked the shepherd the same question which I had put to my servant, and he gave me the same answer. I then bade him to call one of his sheep. He did so, and it instantly left its pasturage and its companions, and ran up to the hand of the shepherd with signs of pleasure, and with a prompt obedience which I had never before observed in any other animal. It is also true of the sheep in this country, that *a stranger they will not follow, but will flee from him; for they know not the voice of strangers.* The shepherd told me, that many of his sheep are still WILD; that they had not yet learned their names; but that, by teaching, they would all learn them. The others which knew their names he called TAME."—*Mr. Hartley's Journal Lond. Miss. Reg. for* 1830, *p.* 223.

has unfortunately acquired the name of *Arkadia*.[x] It is situated near the sea shore, but has nothing that deserves the name of a port. Pitching our tent among the trees, we ascended to the town, and called on Joannes Ambrociades, governor of the district, a man of intelligence and cultivated manners, ready to give all the information we asked. The extraordinary commissioner of the province of Upper Messenia being absent, his department had been divided into two minor provinces, or districts, the northern including this town of Arkadia, and the southern embracing the fortresses of Navarino, Mothone and Corone. Before the revolution, the northern district contained between 3,000 and 4,000 families. Out of these, owing to the vicinity of the enemy, the unusual proportion of about 2,500 persons perished during the war. Formerly there were 900 families in the town, of which 650 were Turkish. Now there are about 270 families, and 108 of these are deprived of their male head. The town was wholly burnt, but numerous walls of houses are standing, and many of them may be repaired without great expense. The governor stated, what our own observations confirmed, that the province is almost entirely uncultivated. This he attributed to the want of working cattle.

The coast from Arkadia to the harbor of Navarino is bordered by a plain not of great width, except along the southern side of the mountains already mentioned, where it is bounded only by the eastern horizon. On the road to Philiatra are immense quantities of the arbutus. The lentiscus also, one of the most common shrubs of the peninsula, is very abundant. Marine shells exist in the limestone near the surface of the ground, but the soil in most respects resembles that of the plains above Lala. Philiatra is a large village of 200 or 300 families. The ruins of its straggling, clay-built houses are embowered in trees. The traveller knows its site by a tall cypress, which shoots up a dark column above the soft green of

(x) I write it *Arkadia*, to distinguish this town from the province of the same name.

the olive. An hour from Philiatra is its harbor, scarcely large enough for two vessels, called by the singular name of Agia Kyriake.[y] Not a house is near. Here is a small stream, and half an hour beyond we crossed another. Still a league further, the island of Prote lies on one hand, and the considerable village of Gargaliana on the other upon a hill. Then we passed through a cluster of vineyards, some of which, possibly for want of owners, were grown over with grass and fern.

The fortress of Navarino is visible immediately on rising from the low ground around the fountain, where we spent the sultry hours of noon. After having witnessed so much of the reckless desolation which marked the progress of Ibrahim Pasha in the Peloponnesus, I confess that I had pleasurable emotions on first beholding the theatre of an event apparently so necessary to the cause of humanity and of Greece, as the battle of Navarino.[z] There the bloody waves of his ambition were rolled back on his own head, and the voice of the Almighty was heard, "Hitherto thou shalt come, but no farther." Greece then rose from the dust;—and no more may she lie there again, except in humble, grateful submission to her Deliverer, the God of Heaven.

Ancient and modern history conspires to give an interest to Navarino; but, excepting its fine harbor and an alluvial tract at the head of this harbor which is susceptible of cultivation, there is very little interest in the surrounding scenery. All the hills and mountains on the south and east have a bleak and sterile aspect. The celebrated island of Sphacteria on the west, where Athens and Sparta contended earnestly in war, is without inhabitant, cultivation, or water. The promontory just north of this, where Pylos, the venerable Nestor's capital, is supposed to have stood, is recommended to notice only by its ancient fame.[a] Neocastron (as the

(y) Holy Sabbath. (z) It occurred Oct. 20th, 1827.

(a) Paliocastron, or the Old Castle, is on the promontory where Pylos is supposed to have stood—anciently called Coryphasium.

Greeks generally call the walled town of Navarino,[b]) stands on the east side of the entrance to the harbor. It was a Turkish town, and was sacked by the Greeks in August 1821 with great slaughter.[c] Ibrahim retook it in May 1825, and surrendered it to the French in October 1828. The French general found its houses nothing but a heap of infectious ruins.[d] We found the fortress still occupied by the French troops, who were repairing some of its batteries. The few Greeks in the place live in a village of about 100 temporary wooden houses, chiefly shops, northeast of the castle. We found the heat exceedingly oppressive; the air seemed deleterious; and, after almost unavailing endeavors to refit for the remainder of our tour, we set out for Mothone, Monday afternoon June 22d. We entered Navarino on Friday the 19th.

The distance from Navarino to Mothone is little more than six miles, and between these two places, east of mount St. Nicholas, is the only carriage road we saw in Greece. It was made by the French army for their own accommodation. The groves of olive, mulberry, and cypress trees, and the Turkish villas and villages, which cheered the approaches of former travellers to Mothone, have all been swept away by the desolating tide of war. The large Greek village also, that formerly existed north of the walled town, has been nearly all destroyed, with its gardens of oranges, lemons and pomegranates. Mavros, the governor of the district whom we saw at Corone, assured us that of olive trees alone, at least 150,000 were cut down by the Egyptians in the vicinity of Mothone. The soil is good, and water is obtained anywhere a few feet below the surface. The city, still retaining its ancient name in the dialect of the country, stands on a point of land projecting towards the island of Sapienza. It is strongly fortified, and underwent little change in the war, as it remained

(b) The Greeks also apply to Neocastron, the name of Νεοκάστρου.
(c) Howe's Greek Revolution, p. 52.
(d) Report of the Marquis de Maison.

in the hands of the Turks until taken by the French in October 1828. The head quarters of the French army were there at the time of our visit. The Greek inhabitants do not exceed 500.

The other walled town of Upper Messenia, called Corone, is near the southwestern termination of the Messenian gulf. Much of the country between Mothone and this place is broken into uninteresting hills. Only one of the few fertile spots, before descending to the plain of Corone, is cultivated, and the little village which stood there is deserted. The cultivable part of the plain of Corone is perhaps three miles wide and eight in length. Its soil is rather arid and coarse, but adapted to the olive. A considerable olive grove still remains in the vicinity of Corone, though the stumps and fallen trunks blackened with fire are frequent. Farther north, for more than a league, only now and then a solitary tree is standing where was a continuous forest till the destroyer came. The Egyptian army, as we were credibly informed, cut and burned down not less than 300,000 trees. A number of ruined villages are scattered over this plain. In all the district of Corone containing 4,000 inhabitants, there were said not to be 30 yoke of oxen.

In the city we were allowed to occupy one of the public offices, in an edifice that once belonged to a Turkish bey, and was ornamented with painted ceilings and stained glass. The police officer of the place, and the governor already mentioned, repeated the usual attentions. The town contains 600 inhabitants. Its history during the war is the same with that of Mothone.

CHAPTER V.

THE PELOPONNESUS.

Province of Lower Messenia---Arable ground bordering on the gulf---Nisi---River Pamisus and its plain---Mane---Calamata---Villages and fruit trees on the east side of the valley of Messenia---Fountain of the Pamisus---Messene---Plain of Stenyclerus---Defile of Derbenia---Again enter Arcadia---Delightful change of air---Leontari---Plain of Megalopolis and other objects seen from the castle of Leontari---Enter the province of Laconia---Sabbath at the Fountain of the Eurotas---Villages and cultivated plain---Manner of treating the mulberry trees and silkworm---Superstition of the evil eye---Laconian rose---Plain of Sparta---Splendid scenery around Mistras---Mistras---Greek antipathy against the Jews---Lacedæmon---View from the castle of Mistras---Produce of the plain---Sparta---Sclabo Chori---Middle regions of the Taygetus---District of Bardounia---Marathonesi---Population and products of Mane---Helos---Cross the Malaic peninsula---Monembasia---End of the tour and remarks upon it---Extent of the desolations occasioned by the war---Extent of agriculture---Trees and shrubs---Wild animals.

While I remained at Corone to make certain inquiries of the bishop of the province, and afterwards proceeded by water to Calamata, Mr. Smith took the route by land round the head of the gulf. Where the high Licomeda descends to the shore near the northwest corner of the gulf, he supposed himself to enter the province of Lower Messenia. Beyond the mountain the shore recedes from the range of hills on the left, making room for a narrow, alluvial plain, which, together with the declivity of the hill, is under partial cultivation. On this plain are some fragments of ancient brick buildings. Four or five streams cross it in rapid succession, and up the banks of these extend as many branches of the plain, generally planted with maize. Here mount Ithome stands out in full view at no great distance northward. A higher tract, a league in extent, between the last of these streams and Nisi, is covered with vineyards interspersed with olive and fig-trees, but sadly neglected. The same neglect is apparent in the gardens around Nisi. This town, before the revolution,

was inhabited chiefly by Greeks. It now contains about 300 families in summer, and more in winter when they come down from the snow-covered mountains. The houses are built of unburnt bricks, generally of one story, and many of them are in a ruined state, as the town lay on Ibrahim's road to and from Tripolitsa. Scarcely anything could be obtained in the market except bread and cucumbers, which seem to be the principal food of the inhabitants at this season.

The plain of the Pamisus stretches eastward from Nisi, and between that place and Calamata it is four or five miles broad. The Pamisus is a narrow and clear river, neither rapid nor sluggish, and not so deep but that it is easily forded. The plain on both sides is a perfect level, verdant and rich in pasturage for flocks of goats and herds of cattle and horses that were scattered over it, while the surrounding country was at that time yellow and parched. A part of the plain is too wet for cultivation, but might be drained. Rice was once attempted, but occasioned so great a mortality in the neighboring villages that it was abandoned. The peasants were ploughing the dryer parts for maize. On the eastern side are orchards of mulberry and fig-trees, and vineyards, with hedges of the prickly pear.

We met at Calamata on the morning of June 25th. On my way across the gulf, the day before, I had contemplated the wild and rugged fastnesses of Mane with a strong desire, in which my companion fully participated, to see their singular and interesting inhabitants. Indeed we were under some obligation to visit Tsimoba far down on the western coast, having solicited and received at Ægina a letter from Mavromichales to his family and vassals in that district. But the reasons for not going to that place were conclusive.

Calamata is the principal town in the province, and the chief place for the interchange of commodities for the whole valley of Messenia, but it has no secure port. It stands a mile from the gulf, beneath the huge masses of the Taygetus. In summer the heat is excessive.

The families are about 400, who are repairing their town. Many of the shops had been put in the best order, and the bazar looked more neat and elegant than any we had seen in the country. Not more than thirty Turkish families resided in Calamata before the revolution, and most of the lands in the vicinity had Greek owners. I remarked loopholes in some of the walls of the houses opening in the direction of the street, intended as a precaution against piratical invaders.

Our road to Leontari ran up between the Pamisus and mount Taygetus, and we left Calamata in the afternoon of Thursday June 25th. This part of the province appears tolerably well peopled. Four considerable villages occurred the first six miles. At one of these, a woman drew water for our animals, reminding us of an interesting scene in scripture history.[a] For three-quarters of an hour after leaving Calamata we travelled through olive groves, in which 10,000 trees are supposed to have been destroyed during the war. Passing on, a rich succession of vineyards, with orchards of mulberry and fig-trees, occupied nearly two hours more. Tall hedges of cactus lined much of the road on each side, and occasionally enclosed the orchards. Sometimes, too, the blackberry vine entwined itself into this formidable hedge. Opposite the first two villages, whole orchards of fig-trees had been cut down.

We passed the night about twelve miles from Calamata, at the little, solitary church of St. Florus. Here, at the foot of a spur of mount Taygetus which it sends out toward Ithome, and from three distinct apertures in the rock, bursts out the Pamisus. This remarkable fountain, which probably has its reservoir among the mountains, was once sacred to heathen rites of purification. It is shaded by majestic plane-trees, and its waters immediately enter a marshy tract, which is the commencement of the plain of Pamisus. Neither the plain nor the river can exceed 14 or 15 miles in length.

(a) Genesis xxiv. 20.

It has been remarked by a traveller, that the air is seldom salutary where flies are found in great abundance.[b] Myriads of musketoes infested our tent at night, and we had other and decisive proofs of an impure atmosphere.

The site of Messene, on mount Ithome, will always be interesting to the philanthropist, associated as it is with one of the most affecting tragedies in the history of suffering freedom. It is also referred to by modern travellers as presenting a more perfect specimen of ancient fortifications, than is to be found anywhere else in Greece.[c] But we could not visit it without losing another day, and exposing ourselves that length of time to the burning heats of Messenia, which had already reduced us to the borders of disease: so we hastened to respire again the cooling breezes of Arcadia. Crossing a ridge of hills through the little ruined village of Scala, we entered the circular plain of Stenyclerus, now called Lacus from a village of that name on our left. It produces the rose laurel and agnus castus in some places, and abundance of wild thyme, the food of bees. The soil seems to be excellent, but it exhibited few marks of cultivation. Near the distant villages, of which there are five or six, there are probably fields and gardens. Except the hills on the south, the plain is surrounded by mountains. At the foot of these mountains, on the northeast, we passed the khan of Tsakona, and began to ascend the defile of Derbenia towards Leontari. This was the high road of the Egyptians between the Messenian fortresses and Tripolitsa, and here the Greeks sometimes disputed their passage.

An ascent of little more than an hour brought us upon the top of the connecting ridge between Lycæus and the Taygetus. After so long a ride over the barren hills and sultry plains of Messenia, it was refreshing to find ourselves again on an Arcadian mountain. The oaks, the coolness, even an impending shower which

(b) Dr. Clarke. (c) History of Modern Greece.

soon fell upon us, and the rumbling thunder among the loftier summits, were all welcome. Our gratitude was heightened, by looking from under our cloudy canopy down the long ravine upon the plain, then burning beneath an unclouded noon. As we rode along the defile, the peaks of the Taygetus, partly covered with fir, were constantly in view almost above us on the right; and when we began to descend, the country opened in diversified and beautiful aspects. At length, having crossed the cultivated valley of the now dry Xerila, we ascended to Leontari.

Three hundred Turkish families formerly inhabited this place. At the commencement of the revolution they fled to Tripolitsa, and the Greeks burnt their town. A mosque was spared, an ancient building that had been originally erected for a church, and has since been restored to its primitive uses. About 40 Greek families live among the ruins, so miserably poor that we could find only barley bread among them, unbolted, black, heavy, and to us unpalatable. I observed that our muleteers reduced it to a powder, which they moistened with oil, and in that state appeared to relish it. The prospect from the remains of the citadel above the town, is thought by some travellers the most beautiful and interesting of any in Greece. Here is, indeed, the most classical portion of Arcadia, and the birthplace of romance and pastoral song. In front, to the north, spreads out the whole plain of Megalopolis, much the largest in the province, and abounding in groves of oak. Its undulating surface, that is not thus covered, is devoted to pasturage, or yellow with ripe barley and wheat, or recently ploughed for maize. A little east of north, marked by a cypress, is the site of the ancient Megalopolis. Among the mountains on the right, you see the defile where the Alpheus rises and commences its course to the northwest, receiving a tributary stream from each of the valleys of Leontari. Then turning to the left and sweeping the eye round to the right, you see Ellenitsa, a sharp peak of the Taygetus—then the

bare Tetratsi, one of the summits of Lycæus, where the fabled Jupiter was nursed, and where are said to be still found the remains of Lycosuru, "the oldest of all cities that continents or islands contain, the first the sun ever saw, and from which men learned to build cities"[d]—then the other peaks of the Nomian range—then the town of Demetsana, and beyond it Olonos at a great distance—then the mountains of Tripolitsa, of Argos, &c. till you come round to the wide and broken valley leading to the territories of ancient Sparta.

This valley is at first undulating, and partially cultivated with vines and grain, but farther on it is broken up into every variety of hill and hillock, dell and dale. An hour or more from Leontari is the highest ground between the plain of Megalopolis and the valley of the Eurotas, and somewhere in this vicinity we *conjecture* the line to be, which separates the provinces of ARCADIA and LACONIA.

The country continues to be sprinkled with oaks, and to retain a pastoral aspect, and the descent is very gradual for some time among broken hills. Then, entering a ravine, the day following our arrival at Leontari, we were conducted into a narrow, winding, cultivated valley an hour long. The village of Cyparissos lay on the right, and above it a rugged mountain rose suddenly to a great elevation—the commencement of the highest range of the Taygetus. Crossing a branch of the Eurotas called Cotitsa, passing through a cluster of barren hills, traversing a more regular surface moistened by springs and partially cultivated, and descending into a narrow valley, we found, after dark, the fountain for which we had been looking. It was the valley of Sparta, and the fountain is reputed to be the head-waters of the Eurotas. The stream is less than issues from the fountains of the Erasinus and the Pamisus, but is considerable, and hewn stones lying around mark, perhaps, the site of a fane anciently dedicated to the presiding gen-

(d) Paus. viii. 38.

ius. The waters pass off in two little streams through a pretty orchard of mulberry trees. Here, beneath the shade of the trees, between the two little streams, remote from human dwellings, and in solitude, we spent the Sabbath day. Delightful retirement—and the more highly prized because it was in perfect contrast to our situation at Navarino on the previous Sabbath. Truly it was good to be there. The benevolence of our Lord Jesus led him to suffer the people among whom he travelled to make large demands upon his time, and his sinless nature could maintain its spiritual fervor without retirement. Still he ascended mountains and went into desert places in search of it, and often, we may suppose, pillowed his sacred head on the cold ground, rather than forego the satisfaction afforded by solitary reflection and prayer. The fountain of the Eurotas possesses classical associations which make it interesting; but with me it has associations of a higher order, that will cause me long to remember it with heartfelt pleasure.[e]

The sun had not gilded the summits of the Taygetus on Monday morning, when we resumed our journey. We soon entered an extensive plain, washed by the Eurotas on the east, and irrigated by a number of rivulets from the mountains. In one part the plain extends to the Taygetus, along the base of which appear Georgitsi, Alevrou, Castania, Castri, Bordonia, and Longistro, all Greek villages, and only part of them burnt. The plain is fertile, and pretty well cultivated, espe-

(e) I have similar associations connected with another classical spot in Ithaca, which afforded me a hallowed retreat during part of the Sabbath I spent in that island. In the Ionian Islands the Sabbath is the day of all the seven for visiting and amusement. And if any one is inclined to call upon you, to invite you to his house, to show you the place, or to pay you special attention in any other manner, he is more likely to take the Sabbath for it, than any other day. This is often done, too, with such feelings of real kindness and courtesy, and with so little apprehension that it can be unpleasant to you, (for it would not be so, perhaps, to any other person with whom your friend is acquainted,) that it sometimes requires no small share of wisdom to know what to say, or to do.—The same evil is experienced in every *Roman Catholic* community I have yet seen. Indeed *where* would the traveller not be liable to it, in a greater or less degree?

cially with grain and with the mulberry. The mulberry trees, being designed for silkworms, are not allowed to branch out in the natural manner and bear fruit, but are kept closely trimmed; the branch, when the leaves are to be stripped from it, being cut off, and new ones permitted to grow the following year.[f]

Our muleteers here betrayed a superstition, which I have since understood to be common among the lower classes of Greeks. The mule I rode upon was a valuable animal, and, while his owner was walking by my side, I took occasion to praise him. Instead of seeming pleased, the man seriously requested me to spit upon the beast. It turned out on explanation, that he was afraid my good opinion, thus expressed, would operate as a fatal charm upon the object of it, and the charm was to be broken in the manner proposed. Pano said he had been previously requested to do the same thing, and for a similar reason. It was the superstition of an *evil eye*—said to have been prevalent among the ancient Greeks and Romans, the Jews, and early Christians, and known to affect the Turks and all their subjects.

(f) The eggs of the silk-worms are wrapped in a cloth, and the worms are hatched at the end of April or beginning of May. Young mulberry leaves are then put upon them. The worms mount upon the leaves, and are placed on round shallow baskets. Small leaves are given to the worm once a day, or once in two days, the leaves increasing in size as the worm increases. After 15 days it sleeps two, sheds its skin, eats 12 days, having fresh leaves in the morning of each day. Then it sleeps two more, changes its skin, has leaves twice a day, and is removed from the basket, usually into a frame of reeds 12 or 14 feet long and five or six broad. These frames are placed one above the other, at intervals of eight or ten inches, forming as many stories as the height of the room will permit. At Calamata these rooms are in private houses. The worm now eats 10 days, sleeps two, sheds his skin again, has fresh leaves, morning, noon, and evening—eats eight, sleeps three, and once more sheds his skin. Again they have leaves three times a day, cease eating after eight days, and begin to climb upwards. The branches, upon which they are to spin, are then spread upon the frame, and the worms form the *couconlia* (κουκουλια.) Sometimes two, three, or four spin together, and make a large coucouli. At the end of 15 days the coucoulia are placed in the sun, now in its solstice, and the chrysalis is killed by the heat.—The coucoulia that are reserved to furnish eggs, are not thus exposed, and the moths soon afterwards eat their way out: they live three days.—The worms are so delicate, that thunder, or even the report of a pistol, will sometimes kill them.—*Abridged from Leake's Description, vol.* 1, *p.* 349.

The same notion is attributed to the Highlanders of Scotland, and to the people of Cornwall in England. The Ionian Greeks have it; and our interpreter, a native of Ithaca, remembers being carried by his mother to be kissed by a colored person, as the most effectual antidote to this kind of fascination. Whether evil spirits are supposed to have any agency in this case, I do not know; but I have somewhere seen it stated, that praise is supposed to provoke their envy and ill will. The Greeks believe that evil spirits sometimes haunt houses, and one of their books of devotion has a prayer expressly for such occasions.[g]

Where the plain is terminated by low hills running down from the foot of Taygetus we came upon the Eurotas, now a considerable stream known by the name of *Eres*, with its banks in some places supported by polygonal walls. The hills occasionally give place to little alluvial tracts covered with mulberry orchards and corn fields. The elegant rhododaphne, probably the Laconian rose, attends the streams in this province, as the plane tree does those of Arcadia: it blossoms twice in a year. The agnus castus, also, is a frequent shrub in Laconia. At length the plain of Sparta opens, watered by the Eurotas, and cultivated as before. Entering the hills on the right and passing the ruined arches of an ancient aqueduct leading towards Sparta, we came out on the western side; and then the scenery of Mistras bursts upon us in all its grandeur. The intervening plain of Lacedæmon is full of pleasing images, but the mind hurries from these to the gigantic forms of the Taygetus, here displayed to the greatest advantage. The highest ridge is fringed with snow, and stretches magnificently along till it finds its loftiest summit in the peak of St. Elias, at an elevation of nearly 8,000 feet.[h] We pitched our tent near the modern town of Mistras, which lies along the foot of the moun-

(g) The "Enchologion." *See Jowett's Christ. Researches in the Mediterranean*, p. 36.

(h) 2,417 metres, or 7,910 feet. *Greek Gazette.*

tain, and immediately called on Joannes Genoubeles, the extraordinary commissioner of the province, an elderly man of paternal aspect and character, who, with the principal town officer, gave us much information.

In former ages Mistras was one of the strongest places in the Peloponnesus, and the despots of the Morea made it their principal residence. When Mohammed II. overran the peninsula, it served them as an asylum. The Venetians afterwards occupied it, then the Turks, then the Russians during the war of 1769. In that war the original town on the sides of the castle hill was destroyed, and it has ever since remained a ruin. The present town is at its foot, along by the base of the mountain. Before the revolution it contained about 7,000 inhabitants, of whom nearly 2,000 were Turks, who, with the very few Jews in the place, fled to Tripolitsa, where most of them were destroyed.[i] Mistras was sacked and burnt by Ibrahim, when he overran Laconia, and consists now of indifferent houses, irregularly constructed among the ruins, and inhabited by about 150 families. Its situation beneath the mountains renders it exceedingly warm, and the heat, with the low grounds of the plain, makes it unhealthy.

The province of Laconia is supposed to contain 55,000 inhabitants; and 30,000 of these are said to reside in the district of Mistras, which the government has dignified by restoring to it the ancient name of Lacedæmon. It is one of the most important districts of the Peloponnesus. The number of its villages is 150. Of the 80,000 Turks believed to have

(i) No Jew is known to reside, at present, in Greece. When the Greek Patriarch Gregorius was hanged by the Turks at Constantinople, the Jews volunteered their services to cast his body into the sea. "Some fellows of the lowest description were brought from Hassa Kui for the purpose, and they dragged his corpse, by the cord by which he was hanged, through the streets with gratuitous insult. This circumstance, with others of a similar nature, so increased the former antipathy of the Greeks, that they revenged themselves on every Jew that fell in their way, at the commencement of the insurrection, with the most dreadful retaliation." *Walsh's Journey*, p. 8.—This explains why they fled with the Turks and shared their fate.

been in the Morea previous to 1821, Lacedæmon contained at least 10,000, besides 3,000 soldiers.

We viewed the plain of Lacedæmon first from the castle of Mistras, then from one of the eminences on the site of Sparta, and afterwards we travelled through it. Our ascent to the castle was in a most singular and sublime chasm, that looks as if it had been made by some great convulsion of nature. Down this a torrent pours, and through it you see the broad side of the snow-crested Paximadi, one of the five summits of Taygetus, three or four miles distant. When on the battlements of the castle, some of the principal objects accessible to the eye are—the town of Mistras—the plain of Lacedæmon—the site and ruins of Sparta—the Eurotas—the mountains beyond, rising gradually in height till they bound the horizon and stretch down towards the Malaic promontory—Paximadi, through the gulf behind—and the hoary head of St. Elias above a lower ridge, a sort of outpost from the great natural rampart.

The ruins of Sparta lie east of Mistras, distant three quarters of a league, but the name of the proud city is now forgotten in the undistinguishing appellation of *Palæopolis*, or the *Ancient City*. Our road to it was lined, a part of the distance, by a row of olive trees on each side, but the ground was principally occupied by the mulberry. A considerable quantity of silk is produced from this plain. Before 1770, Mistras often exported 50,000 okes of silk per annum; and the olive plantations around produced, in good years, 2,400,000 okes of oil, reputed to be the best in the Morea, of which nearly a fifth part was exported.[j] After crossing the Magoula on an elevated arch near which is a mill, it is less than a mile to the low hills, upon and around which are the vestiges of the ancient city. Thorns and thistles grow on the hills, the contiguous plain is wet

(j) Leake's Travels in the Morea. An oke is about two pounds and three quarters.

and insalubrious, and from the hills we saw no traces of present inhabitants. The ruins of Sparta are not abundant, and almost the only one that was intelligible to us, in the few minutes we were there, was that of the theatre, in which the usual regard seems to have been had to prospect in its location; for the spectators on its seats would look out, not only upon the fertile plain around, but upon the whole broad side of the mountain directly in front.

We travelled through orchards of mulberry trees interspersed with olive groves and solitary fig-trees, till we came to Sclabo Chori, two miles and a half from Sparta, and about six from Mistras by the direct road, whose appearance is as mean as its name.[k] It is, however, the representative of Amyclæ, a place celebrated in ancient romance. South of this place, the soil is less plentifully watered, and is generally bare and uncultivated. A deep gorge in the lower range of rocky heights immediately overhanging the plain, here leads into the middle and cultivated regions of the Taygetus, and a large column of smoke ascended as if from a village. The plain of Lacedæmon terminates about ten miles from Mistras, and thenceforward we travelled an uneven country till we reached the shores of the gulf. This forms the district of Bardounia, and was formerly inhabited by a tribe of Albanians remarkable for their predatory habits. The war has swept them away, and nothing remains to tell that they have been, except the white towers of their chieftains seen here and there among the hills. In the course of the day we met a number of mules loaded with masses of the buhrstone, imported from the island of Melos for millstones, for which it is said to be particularly excellent. The night was spent at a khan near the considerable village of Bretsoba with a partial cultivation around. The khangi brought his daughter, a pretty little girl five years old, to our tent door, saying she had a desire to look in—

(k) Slave Village.

an instance of singular attention for a father in this part of the country to show his daughter. In the morning before sunrise he was seen standing at the door of his house with his face toward the east, bowing and crossing with frequent repetitions. Mount Elias now presented a new aspect, the greater part of its southern declivity being exposed to view. Long streaks of snow ran down the ravines. As we descended towards the gulf, we met a drove of oxen just imported from Asia Minor. Finally, after passing under an argillaceous cliff of formidable aspect, and over a small plain the site of the ancient Gythium, a narrow pavement conducted us along the side of a barren hill facing the gulf, to the town of Marathonesi, the port of the valley of the Eurotas. All was rock and barrenness, and we could not find a grassy spot on which to pitch our tent. We therefore rode to the police office, and were invited to lodge in that. Three hundred families inhabit Marathonesi, and the town has an air of thrift. Ibrahim did not venture to enter it, or was unable to do so, and a neat, pretty church, with a steeple and bells, proclaimed that we were now among the rocks of unconquered Mane.

The district of Mane occupies the range of the Taygetus, from the vicinity of Calamata and Mistras to cape Matapan, the extremity of the peninsula, and of the European continent. We viewed it at a distance on every side, having been obliged by head winds to coast along much of its western shore on our return from Smyrna in August; and it seemed one mass of bare and rocky mountains, gradually declining in height from the peak of St. Elias towards Cacovoulia at the south. Mr. Smith thought he had never seen a spot that seemed less inviting—not even the Arabian desert. Yet among these rocks are 117 villages, containing 8,700 families, and 42,000 souls.[1] Twenty-five years ago, from 350,000

(1) Our information was derived from the independent and almost concurring testimony of a brother of Mavromichales, whom we saw at Calamata, and Janitakes captain of the eastern district, who resides at Marathonesi.—Since the above was written, I find that Col. Leake assigns the same number of villages to Mane.

to 450,000 okes of oil were obtained in favorable seasons, chiefly on the western side. Of cotton they produced 60,000 okes, of silk 2,000, of honey 10,000; and Mane and Bardounia produced 20,000 okes of galls. Yet industry had then greatly declined, and the people were distressingly poor.[m] The information we received led us to think that their circumstances had not since materially improved.—Mane is divided into three districts; one on the eastern side, under the captainship of Janitakes, belonging to the province of Laconia; the other two on the western side, connected with Lower Messenia. The captains respectively reside at Marathonesi, Tsimoba, and Cardamoula, and are independent of each other; but their power has been considerably reduced since the organization of the present Greek government.

The long journey by land to Monembasia seeming too arduous, we engaged a boat to take us across the gulf, and at half past two in the morning of July 3d went on board. The wind being light the sun rose before we had got half the distance. The boatmen pointed to the district of *Helos*,—as the tract at the mouth of the Eurotas is still called by everybody; while the name of *Sparta*, its proud oppressor, has perished from the ground occupied by the city, and is applied by the natives only to Mane. We were landed on the desolate coast of the Malaic peninsula, and, having cut a hole in a clump of bushes to shelter ourselves from the burning sun, sent in search of a village. One was found half an hour inland where we obtained animals, and the next morning at nine we entered Monembasia, so named because it has but a single entrance.

This is an island connected by a bridge with the main land. It consists of an oblong mountain extending east and west, with a high, perpendicular precipice on every side, skirted at the base with a narrow border sloping rapidly to the sea. On this, at the southeast

(m) Leake's Travels.

side, lies the city surrounded by walls. From the city a zigzag pathway has been wrought up the side of the mountain, here less precipitous, to the castle at its top. In this part the castle is defended by walls, but on every other part the precipice is its only defence. It appeared to us decidedly the strongest place in the Morea, but is said to be exposed to shells from the opposite mountain. It early fell into the hands of the Greeks, and has ever since remained in their possession. The inhabitants were chiefly Turks, and they left behind them houses enough to contain three times as many families as now reside there. The present number is about 100. There is a convent here, which dates its origin as far back as the reign of the emperor Andronicus Comnenus, in the twelfth century; and the metropolitan bishop of Monembasia takes precedence of the patriarchs of Alexandria and Antioch in the synod, in virtue of an edict from the emperor Andronicus.—Having no good harbor, nor flourishing back country,[n] the natural strength of Monembasia will be of little use to the nation in times of peace.

We here completed our travels in the Peloponnesus, for we proceeded by water from this place to Ægina. The circuit had been wearisome, though interesting, and began already to seem more like a dream than a reality; so new, so varied, so fleeting had been the scenes we witnessed. One impression remained strong, and I hope will never be effaced,—that of the merciful protection we had experienced from the Providence of God. Our path had often led where a false step, or the breaking away of a little earth, would have sent us headlong down fearful steeps to certain death. We had been exposed by day to burning heat, and to noxious air at night, but without either loss or serious injury of health. We had experienced the favor and respectful attention of rulers and people with scarcely

(n) Yet here was once manufactured the celebrated *Malmsey* or Monembasia wine.

an exception, and had enjoyed numerous facilities for gaining authentic information on the subjects that were the principal objects of our tour. These tokens of the divine goodness I record with humble gratitude, for the encouragement of such as may follow us on the benevolent errand of supplying Greece with the means of intellectual and moral culture.

In our progress through the Peloponnesus, it was affecting to behold the extent of *the devastations occasioned by the late war.* In the province of Elis, we saw no place that had not been destroyed. In the province of Achaia, we saw only one or two, and those in the interior. We witnessed no exemptions from general ruin among the towns and villages of Argolis, except the walled city of Nauplion and a few towns in the southern districts. In Arcadia, the Egyptians ravaged every plain, nearly every valley and mountain, and almost every town, village and hamlet, that came in our way. Fire and sword appear also to have been carried entirely through the two provinces of Messenia; for we saw no place and heard of none that had not been laid waste, except the fortresses of Mothone and Corone: and in Upper Messenia nearly half a million of olive trees were said to have been destroyed. In Laconia, the only place we visited that did not exhibit the direful effects of war, was the town of Marathonesi in Mane. Nearly the whole of Mane, however, appears to have escaped the rage of the enemy.

From this rapid survey it would seem, that the flames were carried, either by Turk, Arab, or Greek, over almost the whole extent of the peninsula. Such was the fact; and the few towns and villages which survive the general ruin, are, without any prominent exceptions, either walled, or situated in remote parts of mountainous peninsulas and promontories, or in obscure recesses, or on almost inaccessible steeps.

Little had been done towards rebuilding the towns, and a long period must elapse before the fruit-trees can be replaced. Indeed a year had not elapsed when we

made our tour, since the evacuation of the country by its terrible scourge, the Egyptian army.[o] Yet had great progress been made in the cultivation of the soil. I have aimed to give some idea of this in the preceding pages. To this species of industry the people now had strong inducements, both in the necessities of their families and in the unwonted security of their possessions. The government had also extended aid to the impoverished cultivators of the soil. About the time of our entrance into Greece, the President wrote to the provincial rulers of insular, peninsular, and continental Greece, saying that he designed to appropriate 1,000,000 of francs, or about 200,000 dollars, from the French subsidy, towards providing seed, oxen, and implements of husbandry, in the way of a loan to such as had been reduced to penury by the war, and directing them to make the necessary inquiries.[p] Yet many must have found great difficulty in procuring seed and the necessary aid of cattle and tools; and considering these embarrassments, and the general poverty of the people, and the smallness of their number, the progress of agriculture was to us matter of great surprise. On the western and northern maritime plains, from Navarino round to Bostitsa, we saw, indeed, but little cultivation; the plains of Corinth, Cleonæ and Nemea, of Tegea, Mantinea, Lala and Stenyclerus, and the valley of the Pamisus, were to a great extent used only for pasturage; and there were numerous other arable tracts in every part of the country, that remained yet to be subjected to the plough. Still there are few points of observation, from which the eye would not rest upon cultivated patches, and often the number of them would be great. Thus the number would appear large from any

(o) The last relict of this army left the Peloponnesus in October, 1828. —*Despatch of the Marquis de Maison.*

(p) At the same time the President gave encouragement that, should the treasury receive the assistance he hoped for, he would appropriate another sum to aid the inhabitants of the cities in rebuilding their houses. —Soon after he published an order, that regular plans should be observed in rebuilding the different cities.

point commanding the plain of Argos, or the country about Calabryta, or about Bostitsa, or the upper valley of the Alpheus, or the plain of Megalopolis, or the vale of Sparta. And where extensive views were impossible owing to the face of the country, the traveller would yet often be delighted with narrow strips of cultivation, winding along the shore or among the hills and mountains. An instance of the former kind we found between Bostitsa and the plain of Corinth; and of the latter, in the southern districts of Argolis, and on the head waters of the Ladon, and in the vale of the Erymanthus, and many other places. Where perennial streams afford the means of summer irrigation, maize is planted, and this is found on the banks of nearly all such streams. But where almost the only irrigation is from winter and vernal showers and the dews of the night, as is the case in hundreds of instances, wheat or barley is grown; or vineyards are planted; or else there are olive groves, as on the plains of Corinth, Lacedæmon, Calamata, and Corone; or orchards of fig-trees, as in Lower Messenia; or of mulberry-trees, as in Laconia; or of cherry, walnut and almond-trees, as at Lala; or of lemon-trees, as at Damala opposite the island of Poros.

It is not to be understood, that I have attempted anything like an enumeration of all the products of the Peloponnesus, or of all the places where the articles that have been named are cultivated. In both cases I have merely selected the more prominent that fell under our notice. Nor can I even conjecture what proportion of the land is cultivable, or under cultivation. Certainly there is *much* arable, *much* excellent soil, and *but a small proportion* of this is yet occupied by the husbandman.[q]

(q) The following statement of the products of the Peloponnesus in 1814, is founded on the authority of M. Pouqueville.

Provinces.	*Value of Agricultural Produce.*
Argolis, ...	Piastres 5,474,000
Laconia, ...	5,670,000
Lower Messenia, ...	3,721,000

The *forest trees* in the two provinces of Argolis and Messenia, appeared to be very few. In some parts we observed an abundance of shrubbery, such as the myrtle, the lentiscus, the arbutus or strawberry-tree, and the oleander. Pine woods grow on the northern hills of Argolis. The cactus and agnus castus flourish in Lower Messenia. The agnus castus is also very abundant in the province of Laconia, and is companion to the rhododaphne or Laconian rose, which imparts gaiety to the water-courses. Descending towards the gulf, we find the oak scattered over the pastures. The magnificent plane-tree shades and adorns the streams of Arcadia. Willows grow on some of the northern rivers. Laurels overhang the Neda, and aged chesnuts the Erymanthus. Forests of oak are found on the Nomian and Erymanthian ranges, and on the table lands above Lala and apparently over all that part of the Peloponnesus. The ilex is frequent in other parts. The hills in the region of Olympia are covered with pines, and firs grow everywhere on the loftier mountains.

Upper Messenia,	2,874.300
Elis,	5,793.500
Achaia	3,175,500
Arcadia,	5,493.500
Piastres,	32,201,800

Or about 2,146,000 dollars.—The taxes and contributions levied upon the inhabitants amounted to 12,808,045 piastres. *See Malte Brun, vol.* 4, *p.* 153.

The subjoined view of the sales of tithes in some of the southern districts for the years 1827 and 1828, (excepting Corone,) was given me by the chief demogeron of Calamata. As he gave it from memory, the account may not be perfectly accurate. A part of the increase, too, is probably owing to a more strict attention from the government to the manner in which the sales were effected. That for the district of Corone rests on the authority of the inspector of police for that district. All the districts except the two last are in Lower Messenia.

Districts.	1827.	1828.
Calamata,	24.000 piastres.	86,000 do.
Micromane,	20,000	75,000
Imlakia,	32,000	156,000
Nisi,	20,000	80,000
Corone,	16,000	110,000
Mistras,	400,000	1,100,000

The rate of taxation was stated at p. 112.

The Lombardy poplar we saw but once, in the valley of Catsanes. The cypress is occasional, and so is the hawthorn, the sumac, the ash, the beach, and the maple.

Among the *wild animals* are the jackal and the wolf, found in solitary places. The ancients used to chase the goat and wild hog, the stag and the bear, among the rocks of mount Taygetus. The deer is still found in the higher regions of the principal summits. The roe-buck and wild hog are sometimes seen on the banks of rivers; and it is said that even the bear may yet be pursued on the mountains of Arcadia and Laconia.

CHAPTER VI.

ISLANDS OF THE ÆGEAN.

WESTERN SPORADES—*Hydra*—Appearance of the town—Census—History of the island—Commerce and maritime power—Intercourse with the people—*Spetsæ*—Reception—Recent history—Principal causes of safety to the traveller in Greece—Remarks on the system of passports—*Poros*—Burying ground—View of the island and town—Women—Visit to the temple of Neptune—Monastery—*Ægina*—May-day—Temple of Jupiter Panhellenius—Refugees—Description of the town and island—Grecian society—A monk requests that his Epitome of the Gospels may be printed—NORTHERN CYCLADES—General aspect of the islands—*Syra*—Roman Catholic town—Hermoupolis—*Tenos*—St. Nicholas—Marriage of Mr. King—Governor of the N. Cyclades—Church of the Evangelista—*Andros*—*Myconos*—*Delos*—Return to Syra—Desolation and neglect that have befallen the more sacred places of ancient Greece—Scio—Voyage to Smyrna—Return to Malta.

WE visited Ægina, Poros, Hydra, and Spetsæ, the principal islands of the WESTERN SPORADES. Our particular attention was first turned to *Hydra*, where we arrived in a caique,[a] on Monday May 2d. The preceding day, which was as fair as our fairest in June, we spent rather uncomfortably at Poros. It was a market day, and from a hill on the other side of the harbor I heard the hum of business in the market place. The coasts and islands between Poros and Hydra are not interesting. Hydra itself is a barren rock. But on turning the eastern point of the principal harbor, the town opens like an enchantment. It is the only town in the island, contains nearly 13,000 native inhabitants,[b] and the white houses, thickly set and out-topping one

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(a) An open boat.

(b) Census of Hydra, taken in the spring of 1828, for a copy of which we were indebted to our countryman Doct. Russ.

Houses inhabited,	2,602	Males,	8,040
Shops,	504	Females,	8,059
Churches, 48 large and 7 small,	55	Families,	2,917
Inhabitants:		Monasteries for men,	5
Hydriotes, 12,915		Monasteries for women,	1
Strangers, 3,177	16,092		

another as they ascend from the water high up the rocky hill, are together an exhibition of surprising beauty. A nearer view increases the traveller's surprise—at the dimensions of the houses, their structure, their furniture, their elegance.

This island appears not to have been inhabited in the classic days of Greece. Its present inhabitants had the same general origin as their Albanian neighbors of the Argolic peninsula, and retired here to escape Moslem oppression.[c] Before the Russian war of 1769, they were few in number, but when the Ottomans came again into possession of the Morea after that war, Hydra was one of the asylums of those who fled from the proscriptions which ensued. At the beginning of the French revolution, there were only a few latine vessels and fishing boats belonging to the island.[d] But this event threw into their hands a lucrative carrying trade, gave spirit and boldness to their enterprise, increased the number and size of their vessels, and extended their commerce from the Black Sea and Egypt to the western countries of the Mediterranean; and one of their vessels even ventured across the Atlantic to our own shores. Some of the inhabitants, and especially the two Conduriottis, became exceedingly rich. At home, the Hydriotes enjoyed perfect liberty under a domestic government of their own creation, and the protection of the Captain Pasha, and no Turk was allowed to do more than set his foot on the island. But on the sea, their commerce enjoyed no protection, and, to defend themselves from the Barbary pirates, they invariably went armed with from eight to thirty cannon, and were manned with from 35 to 70 men.[e] It is interesting to observe the connection between cause and effect, and between one event and another. The result was, that, at the commencement of the Greek revolution in 1821, the Turks,

(c) See L'Etat actuel de la Civilization dans la Grece; par Coray. 1803.

(d) Leake's Travels.

(e) Coray; id.

to their great surprise, found this little island prepared, in money, ships and arms, to take the sea against them with a respectable squadron. One of the most intelligent of the citizens told us, that they then had 80 square-rigged vessels. He said the number had since been reduced to little more than 30, though less than 300 Hydriotes were slain during the war. The enemy never attacked the city, nor ventured between the island and continent.

There is no public inn at Hydra, but the demogerontes are always ready, when requested, to provide lodgings for strangers. We must acknowledge our obligations to Mr. Orlando, to captain Antonio Miaules, (a son of the admiral, who was then in the frigate Helas before Naupactus,) and to Count Palma, an expatriated Piedmontese nobleman resident at Hydra. These gentlemen made our stay both pleasant and profitable. Miaules intimated that he was himself preparing a history of their revolutionary war for publication. The day after our arrival was the festival of St. George, the patron of the island, when the shops were generally closed, business stood still, and the people employed themselves in calling on such of their friends as bore the name of the saint. At Mr. O.'s we were introduced to a priest as American clergymen. For a moment he was silent and thoughtful, and asked our friend, in Greek, whether we were going to remain in Greece and had brought any books. Being answered in the negative, his kindness of disposition got the better of his prejudices, and he cordially welcomed us to the island. He even kissed our hands, a compliment which we of course returned. Then he made his sons, two fine looking lads, bow before us and repeat the same ceremony; which, they say, is a tribute of respect customary to their bishops. After this unexpected honor, we accompanied our friends, and among them the priest, to the house, or palace (for such it may be called,) of George Conduriotti, once president of the Greek senate. There we found the two brothers and a consid-

erable company, and saw an illustration of the power of wealth to confer rank and consequence upon the possessors.

The persons of the Hydriote sailors are uncommonly large and muscular, and they dress remarkably well. Their manners are reserved and perhaps proud, but those with whom we had business were kind and respectful. The females lead a retired life, though a stranger who brings letters that entitle him to confidence, (as we infer from our own experience,) is introduced to the members of the family.

Spetsæ is less mountainous and rough than Hydra, but quite as barren. Its only town contains about 2,000 houses. These are scattered irregularly upon an eastern declivity sloping to the water's edge, without any regard to streets, though great neatness is everywhere apparent. We were recommended to the intendant of police, who took us to his house, and sat down with us to a plentiful repast, while his wife and son, as the etiquette is when they intend great hospitality, served at the table and after supper offered us coffee and pipes. In a corner of the room where we lodged, stood a picture of the Virgin, with a lamp burning all night before it. The next day was a fast, and Pano could find no provisions exposed for sale except what it was allowable to eat. We dined within the rules of the Greek ritual, upon fish cooked in oil.

The number of square-rigged vessels belonging to this island before the revolution was 60; it has since been reduced nearly one half. Not more than 200 of the inhabitants were killed. Once the Turks threatened an attack, and the women and children were sent for safety to Hydra and the opposite peninsula, but the united squadrons of the two islands repulsed the enemy. We ascertained that the Greek fleet which attacked Beyroot in 1826, and occasioned so much alarm and trouble to our brethren there, belonged to this island. Their object was plunder.[f]

(f) See Missionary Herald, vol. xx. p. 354.

For twenty piastres we engaged a good boat, with two masts and large cotton sails, to take us to Poros, perhaps 35 miles distant. The smallness of the price shows the cheapness of labor. The wind failing, we were overtaken by night a little beyond Hydra; so we stopped in an uninhabited cove, not long since a piratical haunt, and there we slept in quiet and security upon the ballast of our boat.—Two things contributed essentially to the safety we uniformly felt in Greece, both by land and water—a safety not imaginary, but real: *First*, the disarming of the people which had been effected by the President; and *secondly*, the system of passports which he had also instituted. This system is made applicable to travelling by land and by water, and thus conveys a feeling of responsibility through the whole community. It is most rigidly enforced, however, upon the water, probably for the purpose of preventing piracy. Every boat has a regular clearance; every passenger, whether Greek or stranger, has a passport; and the passengers must be accounted for at the port of their destination. An instance is related where a man was left at an island near the gulf of Patras, and the boat proceeded to Corinth without any document to show that he had been disposed of properly. The boat was seized by government, and the owner compelled to go in quest of proof that the man had been well used. And once or twice we requested to be put on shore at a different place from that for which we had embarked, but the boatmen declined, on the ground that they would be liable to inconvenience should we not be forthcoming on their arrival. Our impressions were not favorable, when we found ourselves unexpectedly subjected to this system upon first landing in the Peloponnesus. It seemed inconsistent with the degree of liberty, which we had hoped to find, and like a system of espionage borrowed from the customs of despotic governments. Nor was it till we thought of its influence, and of its true intent, (as we ought candidly to regard it,) that we were reconciled to the embarrassments it sometimes occasioned us. In solitary places,

by land and water, we felt that we were not unknown, isolated beings, and that our boatmen or muleteers were interested in our safety. The system supplies in a measure the place of moral restraints, of which the Greeks can have very few in their present ignorance of God's holy word. I only hope it may cease (for the experience of our own country shows that it is not indispensable) when sound principles shall have been diffused among the people.

We breakfasted, Sabbath morning, in *Poros*, with our countryman Mr. Stuyvesant, one of the agents of the Greek committees for distributing supplies among the poor Greeks. At evening I walked in the burying ground behind the city, and remarked the little stone apartments built at the heads of the graves, like those near Paulitsa,[g] where surviving relatives light candles on certain occasions when they pray for their deceased friends. The day was one of greater confusion even than the previous Sabbath, as it was nearly night before we could obtain lodgings. Such Sabbaths often occurring, would very much subtract from the pleasure of life.

The name of Poros is applied to the two ancient islands of Calauria and Sphæria, now united by a sandy beach. The latter is evidently of volcanic origin. Its rocky extremity on the north is covered by the town. The houses are of coarse workmanship, built one above another, with narrow, irregular passages between them, and the place is the filthiest we saw in Greece. Its fixed population is about 3,600, but there were many strangers in the city and in a suburb on the opposite side of the harbor.[h] The harbor of Poros has its prin-

(g) See p. 116.

(h) Population, according to a census taken not long before our arrival.

Native inhabitants:		Strangers:	
Married persons,	1,708	Married persons,	1,879
Boys,	1,020	Boys,	936
Girls,	799	Girls,	930
Servants, 53 males, 54 females,	112	Servants, 45 males, 35 females,	80
Total,	3,639	Total,	3,825

The churches are fifteen, and the priests sixteen. All the priests are married; as is said to be the case too, at Hydra and Spetsæ.

cipal entrance on the north, is one of the best in the Mediterranean, and must always keep the town from sinking into absolute insignificance.

Women are the carriers of water at Poros, as indeed they are and always have been in many parts of the East. It was painful to see them toiling up the rough rock beneath a burning sun, with a heavy cask of water on their backs. They were never designed for such a service.

Calauria, the larger division of the island, is almost entirely uncultivated, as we ascertained while riding to the site of that anciently venerated asylum, the temple of Neptune. The ruins of this temple are about an hour from town, on elevated ground connecting the two highest points of the island and commanding a very interesting prospect. While we were there it rained, and thick vapor confined our attention chiefly to the spot. It was the very spot, however, where the Prince of Orators took refuge from his persecutors, and in deep despair drank poison and died. There was still the circular seat on which, possibly, he was sitting just before the fatal deed. There, too, Paganism threw up one of its earliest entrenchments in the country, before Delos or Delphi awakened the reverence of men. And there, for a long series of ages, the mariner directed his grateful or supplicating gaze, when coming up from Sunium or Malea, or when about to venture the waves of those formidable promontories.[1] The fane has disappeared, the sacred associations have perished, the mariner cares no more for that spot than he cares for a thousand others, and no man dwells within the consecrated limits or near them.

We returned from the temple along the other side of the glen, over hills composed of basaltic rock, and descended to the beautifully situated monastery of St. Mary. The hegoumenos and his five or six caloyers

(i) The ancients used to say, that "before a man doubles cape Malea, he should forget all he holds dearest in the world."

received us kindly. Only five dollars a month are allowed to the principal, and three to the others; the residue of the funds of the institution are applied by the government to objects of public utility. The encroachment is important, as it will probably lead the way to others of a similar nature.

May 13th we returned to *Ægina*. It was the first day of May in the Grecian calendar, and I was surprised to find it celebrated by the children of this distant country. A young female crowned with festoons of leaves, I suppose as "queen of the May," was attended by a number of poor girls like herself through the streets, singing a simple air wherever they thought the people were likely to give them a few paras.

This island lies at the mouth of the Saronic or Ægean gulf, and once was the most important of the islands in this part of the Ægean sea, being for a short time the rival of Athens. During the revolution it has been noted chiefly as a place of refuge for many thousands of Greeks. Strange that it should never have been molested by the enemy, for it is less defended by nature than almost any other island, and has neither fortress nor cannon. Many of the refugees had returned to their homes. But the Psarrians, who fled hither in considerable numbers, having no home to return to, still remained, forming a separate community with its proper officers, waiting for some place to be assigned them where they may build a new Psarra. The number of their ships in the harbor showed that they still had property. As for the exiles from Athens, a worse than Persian invader had destroyed their houses, seized upon their citadel, and driven them in penury to caves and huts and sepulchres in the very island that served for an asylum for Athenian exiles in the days of Themistocles. They look across to their native city and sigh to revisit it; and as we went around among their humble dwellings with our beloved friend Mr. King, they repeated the question, "When shall we return to Athens?" Several of the females were clad in gar-

ments sent from America, and welcomed our friend, who was one of the agents that distributed them, in the most cordial manner. Seeing a small quantity of cotton spread out to dry before the entrance of a cave, he asked a woman of Athens, who I think was a widow and had two little children, whether it was hers. She said it was not, but had been sent for her to spin, and that in this manner she was able to earn two piastres a week, or about two cents a day, and upon this she contrived to support herself and her children. To these two classes of refugees, a third, less numerous, may be added from Bœotia.

The town of Ægina is built on the site of the ancient city. On approaching it by water, the attention is first arrested by a tall, solitary pillar of the temple of Venus resembling a lighthouse, on the promontory north of the town, and by a large quadrangular edifice on the south, erected by the President for the accommodation and instruction of orphan children. The harbor is small, and formed chiefly by ancient moles built out on both sides. On landing one is struck with a beautiful new quay in front of the town, which every American is happy to recognize as a monument of the philanthropic interest taken by his countrymen in the sufferings of Greece during her struggle for national existence. It is the result of Doct. Howe's first application of the principles, upon which he afterwards commenced the colony on the Isthmus of Corinth. The town itself is an indescribable mass of houses of almost every sort and shape, except that few are good. On the plain back of the city, a vast number of ancient tombs have been opened for the stones of which they are constructed.

Compared with the other islands, this contains a large proportion of naturally arable land, and it is reputed to be fertile, but has not altogether that aspect. Wishing to see more of it, and also an interesting relict of antiquity, we rode out to the temple of Jupiter Panhellenius seven or eight miles distant. Beyond the opened tombs are plantations of almond-trees. There are, also, groves

of olive and fig-trees, and we observed numerous fields of the winter grains. In the interior we passed the remains of the capital of past ages, situated on the declivities of a rocky cone. Around are terraced hills, once cultivated, now lying in utter neglect. At length we arrived among the Doric columns of the temple, reared five or six centuries before the Christian era.[j] Twenty-three are standing, most of them crowned with their architraves. Hills rise above the one on which is the temple, and conceal the greater part of the island. But the plain of Attica and the hills around it, with Hymettus, Pentelicus, Parnes, and Cythæron, and the hills of Salamis, a part of the plain of Megara, mount Geranium, and the Isthmus of Corinth, are all in full view; and, by the help of a small telescope, the several parts of Athens, even to the columns on the plain and the Parthenon in the Acropolis, are distinctly seen. Debarred as we were from Athens by its being in possession of the Turks, there was a satisfaction in this view which we have no disposition to conceal.

Ægina was the seat of government at the period of our visit. On the 20th of May intelligence arrived of the surrender of Mesolongi into the hands of the Greeks. The government repaired to the church the same day, and by public thanksgiving formally acknowledged the Providence of God in this joyful event. At the same time, the Foreign Secretary, Mr. Tricoupis, who is a native of Mesolongi, delivered an address. He has repeatedly been employed in this manner on extraordinary occasions, and much, I believe, to the satisfaction of his countrymen. In the evening, his house was thronged with the principal citizens, foreign diplomatic agents, and strangers, who came to congratulate him upon the recovery of his native town from the enemy. About a dozen Greek ladies, all in the Frank costume, sat at the head of the room, and among them the accomplished wife of the secretary, the sister of Mavro-

(j) Leake's Travels.

cordato. The President was dressed in the European manner, and but few of the company wore the Greek costume. Among those few was Zaimis of Celpene, a man of fine appearance. At one corner of the room stood a blind bard, with a musical instrument the nature of which I have forgotten, whose glowing strains, in one of his performances, attracted general notice. I was told that this was composed by the old bard himself, in praise of the chief magistrate of the nation.

The observations and incidents which have been related, are connected with the second visit we made to Ægina in May. It has already been stated, that on completing our tour in the Peloponnesus at Monembasia on the 4th of July, we proceeded again to that island. On our arrival we found the house which Mr. King had left for us occupied by a number of Greek Catholic youths from Tenos, going to France under the care of a French ecclesiastic, to be educated for the priesthood at the expense of the French king Charles X. The governor of the town, a kind Psarriote, soon restored to us the convenient lodgings, which we greatly needed after our long journey, and after our tedious voyage from Monembasia. Nicotoplos soon called upon us,—a monk already named, of liberal views, devoted to education, and head-master of the orphan school. We became acquainted with him during our former visit, and he had given us letters to his friends in Arcadia. Mr. Smith had been at that time introduced to him as one of the superintendents of our printing establishment at Malta, and Nicotoplos now came to request that we would reprint his "Epitome of the Gospels," the first edition printed at Nauplion being nearly exhausted. We had seen this book in the schools, and thought well of it in the general; so he was told that an edition should be printed for him, provided he would make it exactly conformable to the gospels. To this he cheerfully assented, and in a subsequent comparison made by him and Mr. Smith in company, we saw much reason to admire his sincerity and candor. Before we came

away, he addressed a letter to Messrs. Temple and Smith the superintendents of our press, which he insisted upon having printed as an introduction to the book, and which is now probably going through the schools of Greece, and conciliating favor for our publications in the modern Greek language. In all this we notice and adore the good hand of our God.[k]

Our final departure from Ægina was on Wednesday, July 15th, when we embarked in a little Psarriote schooner for the Northern Cyclades, where our observations on the Greek islands were brought to a close. We visited only Delos, Myconos, Tenos, Andros, and Syra; but the external features of many other islands were quite apparent in our several voyages. Our vessel was bound to Syra. The evening was beautiful, the latter part of the night boisterous, and, as we slept upon the deck, our capotes could not defend us entirely from the spray. In the morning we were between Tsea and Thermia, which, like most of the Ægean isles at that season, expose scarcely anything to the view of the passing mariner except rude rocks, brown cliffs, and naked hills and mountains heated and parched by the fierce rays of the sun. Passing round Syra on the north, Andros and Tenos were on our left, and Myconos and Delos in front.

Syra is mountainous, and destitute of wood. The port is on its eastern side, and more vessels lay there than we had seen in all other parts of Greece. Around the northern shore of the harbor, 25,000 refugees from Scio, Psarra, Haivali, and other places, have built a new town which they call Hermoupolis. The old inhabitants, 5,000 in number, are all Greek Catholics, and inhabit a conical hill back of the new city. The view from the harbor is interesting. The Roman Catholic town reminded me of Poros, being built against a steep, rugged rock, with narrow, intricate passages between them. More pains are taken to facilitate the

(k) I shall speak of the Orphan School in a subsequent chapter.

ascent by means of steps cut in the rock, and the swine, who throng the avenues, keep them cleaner, but are themselves a nuisance. This is the place where our departed missionary, Mr. Parsons, was sick and nigh unto death in the year 1821. The thoughts of his sufferings from disease and loneliness and the want of kindly sympathy, had awakened sadness in my mind long before I thought of visiting the scene of his afflictions. The inhabitants of this town regard the refugees at the harbor as intruders, come in and remaining without their consent. The difference of religion increases the animosity, which formerly rose even to occasional acts of violence. Indeed the Greek Catholics are said to have very little fellow-feeling with their brethren of the Greek church. Those of Syra never entered heartily into the revolutionary measures. They generally wear the Frank dress, and have been excited by the zeal of their neighbors to resolve on establishing a Lancasterian school.

Hermoupolis has a singular mixture of manners, and the different classes are accused of great clannishness. This is natural enough, and it will probably continue till the Sciote, Psarrian, Haivalote, Smyrniote and Constinopolitan, have learned to consider Syra as their home. They came there for a refuge, and remained for commerce, as the island was in some degree under European protection; but as soon as that protection should no longer be needed, they expected to remove. Perhaps the fact that the port has lately been declared free by the Greek government, may induce the greater part of its present inhabitants to remain. In the eastern end of the town are indications of wealth and taste, and one meets with women and girls in the streets whose dress and manners approximate to those of western Europe. A splendid church had lately been erected on a conspicuous situation, and another of liberal dimensions is no doubt completed by this time. There is a hospital, but I do not know its orgin, nor how it is supported.

On Monday morning, July 20th, bidding adieu to our esteemed friend Dr. Korck, of the Church Missionary Society, who has exerted a very happy influence in Syra and the neighboring islands, we crossed the channel to *Tenos*—a long mountainous ridge between Myconos and Andros, from which it is separated by narrow channels. It is considerably cultivated by means of terraces. Silk is the principal commodity, and many people find employment in knitting hose and gloves of this material. The villages are 66, and the inhabitants 25,000, one third Catholics. There are 50 Greek priests, many of whom are unmarried. The Greeks have two monasteries, containing 115 monks, and two nunneries with upwards of 100 nuns. The Papists formerly had the precedence in Tenos in all processions and ecclesiastical functions. Greek priests uncovered their heads when they entered the Latin churches, and in all Greek churches there was an altar for the Latin priests, where they had full liberty to preach on any controversial subject.[1] This proud superiority probably had a Venetian origin. The conversion of the people of Syra to the Romish faith is referred, however, to the French Capuchins, and the French king has long taken an interest in the success of papal missions in the Greek islands. The Papists of Tenos, in the true spirit of the "Holy Mother," talked of collecting as many copies as they could of the New Testament that had been distributed in the island, and committing them to the flames, and their bishop has since formally prohibited his adherents from receiving them.

The town of St. Nicholas on the western side, is the capital of the island. The houses are generally good, and have a respectable and comfortable appearance. Here resided most of the consuls before the war, and thus St. Nicholas became in fact a sort of capital for all the islands. Several of the consuls still remain. Perhaps the European dress and manners are more prevalent here,

(1) Tournefort.

than anywhere else in Greece; and, owing to the strong winds which come down the Ægean in summer and sweep across this island, it is a healthful residence. The rent of a good house is from 50 to 75 dollars a year.

Here we again met with our friend Mr. King, and, before our departure, I had the happiness of giving him a home in the Levant, by uniting him in marriage to a lady of congenial mind—of Grecian descent, but a native of Smyrna, where her family still resides under the protection of France. It was gratifying to observe, that there was nothing in this marriage which seemed to alarm the prejudices of the people, although Tenos is one of the most bigoted islands in the Archipelago. In the course of two or three days, nearly all the people of standing in the place, both male and female, called to express their good wishes. A Greek priest, too, a worthy man, but himself unmarried, sent a pair of doves the next day, and soon followed them with his blessing, in which he appeared to be cordial.

Mr. King introduced us to Kallerges, governor of the Northern Cyclades, who strongly commended the aid Greece had received from our country, as having been given from disinterested motives. He afterwards sent us a letter to be used in his province.

The *church of the Evangelista* in this island is the most remarkable of the present objects of superstition in Greece. It is a sumptuous and conspicuous pile, situated back of St. Nicholas, with a tower that reminds one of a pagoda. Like the temple of Apollo in Arcadia, it faces nearly north and south, probably for the sake of a more imposing appearance, though they say the variation from the established custom was directed by a picture found in the earth. It is surrounded by a court, which is enclosed by a series of apartments erected for the accommodation of pilgrims, and for a school, etc. Entering the gate, you ascend into the court by a broad flight of steps made of the white and clouded marble of the island. A narrower flight con-

ducts to the portico around the body of the church. This has a marble floor, in one part of which are four or five slabs covering the tombs of men now living, who were the agents in erecting the church, and possess the chief control of it. That of the owner of the land and principal agent, has an inscription upon it conceived in such terms, that he cannot be supposed unwilling to allow it any publicity which these pages can give it. Omitting the Greek, the translation runs thus:—

"This is the tomb of Stamatelos Kangkade, who, as agent, raised from the foundation the church, together with the school. *He is worthy of everlasting remembrance.*"

The interior of the church is highly decorated after the Greek taste, with pictures of saints and angels; and, as if to carry the transgression of the command, to "make no likeness of anything in heaven above," to the utmost possible limit, GOD THE FATHER is represented in the form of an aged man with a golden triangle about his head: and this representation, which shocks every principle of good taste, judgment, and religion, is not (as I regret to say) at all peculiar to this church. In the basement story are several apartments, one of which, marking the spot where the image above referred to is said to have been found, is regarded as peculiarly sacred. Here is a fountain, which they tell us sprang up while they were digging for the foundations. The room was cold and damp, and the marble floor was wet, yet two poor sick women were lying upon it beneath a picture of the Virgin and a burning candle, hoping to be cured by a miraculous agency; and verily there is scarcely anything short of that, which could effect a cure in those circumstances. It is alleged that many miracles have been wrought here, and the place is in such repute, that pilgrimages are made to it from all parts of Greece, and even from the Asiatic continent, by the lame, blind, and others who desire extraordinary benefits through the mediation of the Virgin. The vessel that brought us from Ægina, and again the caique in

which we crossed the channel to Tenos, had on board a highly respectable Greek of our acquaintance, going on this pilgrimage with his wife and children. A man who sat next to me in the boat, as soon as he caught a glimpse of the church, crossed himself with signs of great reverence, and continued to look wistfully at it. I suppose he was a pilgrim. "Christianity," says an old and celebrated traveller,[m] "has not altered the fabulous disposition of the Greeks." From this church, the island of Delos may be seen, to which the ancient Greek went on pilgrimage to the shrines of Apollo and Diana.

The reader will be curious to know the origin of this edifice, and how it acquired its reputation. In the year 1822, an old nun, living in a nunnery upon the mountain above the town, is said to have been admonished in two or three successive dreams, that a church should be erected on this spot. The relation of these dreams, with her exhortations, the contemporaneous sickness of the wife of him who owned the land, and the breaking out of he plague, kindled such an enthusiasm among the people, that they resolved upon building a magnificent church. The workmen in digging found something which they fancied to be the remains of an ancient church, and something else in two pieces which they decided to be a picture of the Virgin Mary. About 29,000 dollars have been expended upon the building. The amount of income is not known, but it must be considerable, and is doubtless increasing. It is a singular fact in the history of superstition, that 600 piastres monthly, or 480 dollars a year, are appropriated by the trustees from the revenues to the education of youth. In this manner a classical school is supported in the cloisters of the church, and a Lancasterian school in the town. A commodious house has been erected by the same means for the latter. These

(m) Tournefort.

schools together contained over 200 youth, of whom about 30 were girls.

The old nun I happened one day to see. She cannot be less than 80 years of age, and is so simple and childish that one can hardly believe her capable of deceit. The people so regard her. Her dreams may be admitted, being neither very improbable nor remarkable. The spot she selected for a church is the most eligible anywhere about, and I heard it said that her father was desirous, many years ago, that one should be erected in that very place.

While I was detained in the hospitable family of Mr. King by a temporary illness, the only one I had in the Levant, Mr. Smith went to the island of *Andros*. This also is mountainous, but its mountains are less regular than those of Tenos, and seem broken by arable valleys. Its circumference is about 62 leagues, its cultivation less than that of Tenos, its number of villages the same, its population 14,000. The principal town is on the eastern shore of the island, on a point of land, with small harbors on each side, both open to the northeast wind. The ruins of an old fortress, probably Venetian, stand at the extremity of the point, and are separated from the main land by a wide trench cut through the rock, through which the sea flows, and over which is the ruined arch of a bridge. On the side of the town towards the interior, the outer range of houses is united and forms a kind of wall. The houses are coarse, many in bad repair, and the town in general is irregular and dirty. The inhabitants are 500, and the rent of a house is from 15 to 20 piastres monthly. The people are rude in dress and manners, having seen little of the world, but possess much apparent simplicity of character and a good disposition. As if the fabled Bacchus still reigned there, the people are famed among their neighbors as drinkers of wine. In general the 200 churches of the island have each their priest, whose property they are, and to whose family they descend by inheritance. There are three monasteries containing nearly 400

monks, and two small nunneries. The principal town supports two schools for classical and elementary studies. The island has two other ports, one farther south, the other on the west side, where stood the ancient capital. No Papists now dwell on the island, though there is a church that once belonged to them; and the same is true of the island next claiming attention.

Myconos, to which we proceeded on leaving Tenos, is a rough and barren island, with nearly all its inhabitants collected in a single town facing the salubrious gales from the northern Ægean. The principal demogeron invited us to dine with him, yet seemed rather willing we should be whelmed in the waves, than remain long where we should have claims upon his hospitality. His wife, a sprightly woman much younger than himself, with a liberty uncommon in Greece, urged us to stay; but this made him the more strenuously maintain that the gale was less violent in the middle of the channel, than it was under the shore. The females of Myconos are said to exert an unusual influence in domestic life, and this perhaps accounts for the proportion of girls in the Lancasterian school of the island, which is greater than we observed in any other. A few old women still retain the indescribable costume of former ages. One of these served at the table, mounted on short, high-heeled slippers, with stockings of coarse wool exposed to the knee, and her head surmounted by a thick, conical cap. The houses of Myconos are of moderate size, similar to each other in their structure, and, like most in the Cyclades, are terraced and whitewashed. The population is 4,500—generally sailors, expert in their profession, but untutored in manners, and noted during the war for their piracies. There are 40 churches, a priest to each, and a bishop having charge of the whole. The consul led us to a collection of sepulchral monuments brought from Rheneia, where the inhabitants of Delos used to bury their dead. They are of white marble, and some have beautiful carvings in relief, representing the deceased bidding adieu to his family.

The name of the person commemorated is seen beneath, with only the addition of Χαιρε—"*Farewell.*"

At night, on our way to Naxos, we cast anchor in Fourni, the ancient port of *Delos.* This little island, only seven or eight miles in circuit, gave name to the Cyclades because they surround it. It was one of the most sacred and celebrated spots, not only in Greece, but in the pagan world. The extensive ruins of the city—the scattered marble stones and broken pillars of Apollo's temple white as the snow—the marble walls supporting the wings of the theatre—the reservoirs—the traces of a broad road leading up the sides of Cynthus—the marble foundations upon its levelled top;—all proclaim its ancient magnificence. But now, there is an impressive solitude all around—no tree to shade the traveller, no verdure to delight his eye, no stated inhabitant to bid him welcome and supply his wants. The island affords only a scanty pasturage for a few goats. Cynthus, which a pagan writer magnifies into a mountain, is a mere hill. The Inopus is dry, not even its bed appearing. We sought in vain for water enough to quench our thirst; though told by shepherds that there is a fountain on the island, whose waters come under the sea from Cairo in Egypt. This is an old tradition, the ancients pretending a connection between this fountain and the Nile: indeed the story seems worthy of being told on an island that was believed to have floated upon the sea till it became fixed at the birth of Apollo and Diana. The adjacent and larger island of Rheneia is uninhabited, except by a few monks in a convent on one of its extremities. Around the shores is a sponge fishery. The sponges are sometimes brought up from the depth of twenty fathoms.

So violent was the gale as to detain us all day at Delos; and at night, thinking it inexpedient to go farther to the leeward, we gave orders to sail for Syra.

Here, on recollecting the more sacred places of ancient pagan Greece which had come within our obser-

vation, I was struck with the desolation and neglect that have befallen them. I speak of such only as we saw. Thus, the places where the Isthmian games were celebrated in honor of Neptune, and the Nemean in honor of Hercules, and the Olympic in honor of Jupiter,—are all uninhabited, nor do the Greeks manifest any regard for them. The same may be said of the promontory of Hermione, once resplendent with temples; and of the Grove of Æsculapius, to which the sick Grecian used to resort for a miraculous cure; and of the ancient and venerated sanctuary of Neptune on the island of Calauria. No man seems desirous to make his home in those places, and for ages they have been plundered without reluctance, by Greek as well as Turk, until little remains to gratify the traveller's curiosity. The reader will also remember, that we found the Arcadian temple of Apollo, and that of Jupiter Panhellenius in Ægina, both surrounded by a wide and profound solitude: from the former, indeed, we had to hasten away, in order to prevent our thoughtless attendants from overturning a pilaster within the once sacred enclosure. The situation of Delos has just been the subject of remark.

Now there was a time, when these places were hallowed and defended by a system of idolatry, which was invested with all the charm and power, that learning, genius, and taste, history, poetry, architecture, painting, and statuary, were able to confer upon it. We have only to read any well-written history of ancient Greece to be convinced, that the systems of popular superstition we *now* have to contend with, (except that of the Romish church,) are poor, contemptible things, compared with the magnificent fabric of ancient Grecian paganism.

But there came forth a religion from a distant, obscure province of the Roman empire, a religion despised by philosophers, persecuted by rulers, everywhere spoken against; and soon the charm was broken: these sacred places ceased to be venerated; were desecrated,

plundered, desolated, forsaken, and the whole splendid fabric passed away, leaving scarcely a wreck behind! Nor can the triumph of this same religion over all the paganism *now* in the world seem so improbable, even to the infidel, as the change I have described would have appeared to a philosopher in the days of Pericles, had it been predicted in his hearing.

Doct. Korck did all in his power to make our stay in Syra agreeable and profitable, and when we were ready to proceed to Smyrna, he secured a passage for us in a large Ragusan brig. Going out between Tenos and Myconos, the promontory of Eubœa appeared northwestward. At night we were near the southern point of the unhappy Scio, with the large island of Samos on our right. The coast of Asia stretched along in front. It was the land of Ionia, renowned in classic story, nor less renowned in the history of the church of Christ. I looked towards the site of Ephesus, but it was too distant to be seen. Had it been nearer, I should have beheld only a desolate coast. Long has the candlestick been removed, and not a single star cheers the universal gloom. The wind was contrary in the channel of Scio, so that next morning we had advanced no farther than the town; but who could regret having the melancholy satisfaction of gazing upon that ill-fated place? A more beautiful prospect from the water, we had nowhere seen. A verdant strip extends eight or ten miles along the shore, and swells toward barren hills in the back ground with trees all over it, in which the town, and several villages, and numerous country-seats of the rich, seem to be embosomed. A peaceful and lovely scene, as beheld from a distance; but a near view would have spoiled the illusion. The houses, as we had opportunity to observe on our return, are in general mere empty walls. The greater part of the island appears to be composed of cheerless mountains; but among them are fertile valleys, where were nearly 60 villages before the war. The channel is perhaps twelve miles wide. Opposite

the town of Scio lies Tchesme, where the Russians surprised and burnt the Turkish fleet in 1770. Around this is the country most abundant in the production of raisins. When at the mouth of the Gulf of Smyrna, the now desolated isle of Psarra could be seen westward. Mytilene, the ancient Lesbos, renowned two thousand years ago for its bards and sages, lay in full view on the north. The next day, August 4th, a month after our final departure from the Peloponnesus, we were carried up 40 miles to the head of the gulf, by the *inbat* —a daily wind which fans the city of Smyrna, tempers its heat, chases away the noxious exhalations from its low grounds, and renders a summer residence in it generally tolerable.

In this city, where was one of the Seven Churches, we remained till the 14th, when we embarked in a Tuscan schooner for Malta, arrived in the port of Valetta September 4th, and were there subjected to a quarantine of twenty days.

CHAPTER VII.

IONIAN ISLANDS.

Voyage from Malta to the island of Corfu—Introduction to the Ionian Islands—Magnificent scenery of Epirus—Position and history of the Ionian Islands—Population of the islands—City of Corfu—Ancient temple—Excursion into the interior, with remarks upon the island—"Ship Ulysses"—Mount Ceraunia—Roads—Cultivation of the olive, and the moral consequences of this—Complexity in the rights of property—Professor Bambas—Preaching of Typaldos—Christian idolatry—Priesthood—Churches—Support of the clergy—Religious character of the people—Influence of Venetian policy—Toleration granted by the present Constitution—Connection between church and state—Bishops—Papal Greeks—Jews—Printing establishment—Versions of the Scriptures—Restrictions on the press—Masquerades—Obtain an interpreter for the tour.

THAT part of Greece, which has lately been freed from the Turkish yoke, having been the primary object of attention with Mr. Smith and myself, I placed our observations upon the Peloponnesus and the islands of the Ægean first in this volume, though they were made subsequently to our tour in the Ionian Islands. It seems proper, however, that some notice should be taken of the islands now constituting the Ionian Republic, since they are inhabited by Greeks, and are Grecian in respect to their history, language, religion, and customs.

It has already been stated, that when Mr. Smith and myself left the island of Malta on the 25th of February, we sailed for the most northern of these islands. We were accompanied on the voyage and while we remained in those islands, by the Rev. J. J. Robertson of the American Episcopal Missionary Society, who had arrived at Malta on his way to Greece just before our embarkation. On the morning of March 3d, passing between cape Bianco, the southern extremity of Corfu, and the little island of Paxo, we were in the waters of Greece. The western cliffs of Corfu have a forbidding aspect, but the eastern side slopes gently to the water's

edge. Being covered with the ever-green olives, and those interspersed with houses and vineyards, it would have contrasted finely with the rugged, wintry mountains of Epirus, had not a mist concealed their more elevated ridges. No sooner had we cast anchor in the port of Corfu, than there came on a furious gale, with torrents of rain, and our situation would have been uncomfortable, and perhaps perilous, had we been out in "the stormy Adria." We were not fairly introduced into the territories of the Septinsular Republic, till we had been examined at the health office, delivered our open letters of introduction at the post office, given guarantee for our good behavior at the regent's office, left our passports at the police office, and paid duties at the custom-house upon such articles of our apparel as we happened not to have worn. Our Papal captain took his oath upon the picture of St. Spiridion, the Grecian patron of the island. The Bible, or at least the New Testament, is presented to the Protestant on such occasions. The officers of government were very civil, and the reasons assigned for such of the regulations affecting ourselves as were peculiar, left us neither cause nor disposition to complain.

Next morning the magnificent scenery of the opposite continent was completely unveiled. Commencing in the modest Cassiopea at the south, the mountains rise by successive ridges until the last, with its bleak summits then covered deep in snow, stretches on to form the majestic Ceraunia at the north. It gave me nobler conceptions of Lebanon in Syria than I had before, to find that this view of Epirus reminded Mr. Smith of that celebrated mountain, as it appears at this season when beheld at sea not far from Beyroot. Indeed the Pindus with its branches may not improperly be called the Lebanon of Greece, on account of the hardy character, the lawless freedom, and the various tribes, of its inhabitants.

The Ionian Islands are seven in number, and their names, in the order of their relative importance, are

Corfu, Cefalonia, Zante, Santa Maura, Ithaca, Cerigo, and *Paxo.* Corfu is opposite and near the coast of Epirus. Under different names it is celebrated in ancient poetry as the kingdom of Alcinous, where Ulysses was shipwrecked. Under the name of Corcyra it holds a prominent place in history, as the haughty and rebellious colony of Corinth and the guilty occasion of the Peloponnesian war. Paxo is but a few miles south of Corfu. Santa Maura, the ancient Leucadia, is scarcely separated from the coast of Acarnania by the narrow channel first cut by the Corinthians. Ithaca the little kingdom of Ulysses, and Cefalonia the extensive appendage to his throne, lie at some distance westward of the gulf of Corinth. Zante, the ancient Zacynthus, is not far from the coast of Elis.[a] Cerigo, anciently called Cythera, is separated but a little distance from cape Malea, the southern promontory of Laconia. Cefalonia is the largest island, and Zante the most fertile; but Corfu has always been the most important on account of its maritime strength, and it was always the most renowned.

For a long period these islands were subject to the Venetians, who conquered them from the Turks. In 1797 they came into the hands of the French, who were driven out two years afterwards by the united power of the Turks and Russians. In 1802 they were declared independent, under the title of "The Republic of the Seven Islands." In 1807 they were again in the power of the French. The English afterwards conquered part of them, and in 1814 they were all placed at the disposal of the Allied Powers.[b] By the treaty of Paris of Nov. 5, 1815, they were consigned to the protection of Great Britain, under the title of "The United States of the Ionian Islands." The new government became organized near the close of 1817,

(a) Corfu, Santa Maura and Zante, are now called by the native Greeks Κέρκυρα, Λευκὰς or Λευκάδα, and Ζάκυνθος; *Corcyra, Leucas* or *Leucada,* and *Zacynthos.*

(b) Goodisson's Essay on the Ionian Islands.

at which time Sir Thomas Maitland was the representative of the British Sovereign, with the title of "Lord High Commissioner." The present Commissioner is Sir Frederic Adam. He resides at Corfu, has a representative in each of the other islands called *Resident*, and is vested by the Constitution of the islands with considerable powers. There is, besides, a senate, (which is the executive power,) a legislative assembly, and a judiciary.

The population of the five principal islands has been estimated as follows:—Corfu 60,000, Cefalonia 60,000, Zante 35,000, Santa Maura 17,000, Ithaca 8,000; total, 180,000. The number of souls in the seven islands and their dependencies does not exceed 200,000.[c]

The towns and villages of Corfu are reckoned at 130. The capital is on the eastern side, about 20 miles from cape Bianco, and contains 17,000 souls. It occupies a point of land extending into the channel, with an old castle crowning a high, pointed rock at the extremity, having the harbor on the north. The city is not well built, but is strongly fortified. The esplanade, between the castle and town, is a lovely green ornamented with gravel walks and rows of the lilac tree, and terminated towards the harbor by the palace of the Lord High Commissioner.

Going south of the city two or three miles, we crossed the site of the ancient Corcyra, and perhaps of Phæacia, and came to the end of a promontory, where the lake Chalichiopulo opens into the channel. Here is a rock, which some regard as Homer's Phæacian boat; more on account of its location, than from any resemblance it bears to the boats of the ancients. A road has been constructed to this point on McAdam's principles and in the very best manner, shaded by aged olive trees, and designed for a rural drive for the few in the city who possess carriages. Near it, on the declivity facing Epirus, under the "green trees" of a

(c) Goodisson.

"grove," is an altar of the ancient inhabitants—a small Doric temple lately discovered beneath the ground. Some of the columns have fallen since it was laid open, but a number are standing. I had never seen a pagan temple before.

Accompanied by our friend Mr. Lowndes, whose attentions, with those of his excellent lady, were unwearied, we made an excursion, on the 12th of March, about 16 miles northwest of the city. The Rev. Mr. Hildner, a missionary from Basle who has since gone to Syra under the patronage of the Church Missionary Society, increased our company to five. Taking horses in the suburbs, we crossed the Potamos three miles from the city, and soon after passed through a village of the same name. The road for seven miles is thoroughly macadamized, and leads through lovely valleys, and over gentle slopes, the scenery always beautiful, sometimes magnificent. The snowy ranges of Albania were more fully exposed to view this morning than we had seen them before, and it was striking to observe how well the limits of congelation were defined on the sides. Not far from us on the eastern projection of the island, the bare and massy rocks of St. Salvador towered up 3,000 feet. All around us over hill and dale the light green of the olive *forest* (for such it seemed) was contrasted with the funereal shade of the cypresses, that here and there shoot up from the midst of it. The ground beneath, it being the rainy reason, was clothed with grass and a variety of wild flowers, and, in that fine morning, all nature seemed joyous as it was when fresh from the hand of the Creator.

We next travelled two miles on an unfinished road, where the argillaceous soil was saturated with water, and we sank deep in clay at every step.[d] We passed

(d) Mr. Winnock, the military chaplain on the station, and translator and editor of Julius David's Modern Greek Grammar, introduced us to the use of the Garrison Library at Corfu containing about 3,000 volumes, where I had access to a meteorological journal. It rained on 90 days in 1828. Both the frequency and degree of rain were uncommon. The first part of 1829 was still more remarkable for the abundance and frequency

a large number of peasants working out their road-tax of twelve days in a year, and cheerful and talkative as the Greeks always are. After this we entered a wild country, and had to content ourselves with a mule-track, crooked and rugged, leading through various kinds of shrubbery and along ravines and hills. The olive-trees became less numerous, and, though there are occasional vineyards, the vines were cut off close to the ground, and our cornfields in November do not look more uninteresting. Two or three villages were seen at the foot of St. Salvador, in one of which we entered again upon a macadamized road brought over the mountain from the north to meet the road from Corfu. Ascending we came, about midway, to the convent of Blacherena, containing but a single inmate. It affords one of the many proofs we have seen of the taste for interesting prospects exhibited by monks in the location of their establishments. Mr. Lowndes keeps a small supply of books in this convent, for sale to any who may be disposed to purchase them. From hence we proceeded to the pass in the mountain, where it is crossed by the road, and looked abroad over the Adriatic towards Italy, which can be seen in some states of the atmosphere. One of the rocky islets near the shore so strikingly resembles a boat under sail, that this, rather than the shapeless mass near the city, has been called "the Ship Ulysses."

> "What hands unseen the rapid bark restrain!
> And yet it swims, or seems to swim, the main!"

Climbing still higher, we see nearly the whole island. A beautiful tract of land lies beneath us on the north, and a number of large villages. And now we have a

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of rain. There was rain in 21 days of January; in 14 of February, with snow on four, and ice on the esplanade; and in 11 of the first 15 days of March.—The extremes of Fahrenheit's thermometer at 7 A. M., were 43 and 87 degrees in 1823; and at 3 P. M., 43 and 92 degrees. Vaudoncourt compares the temperature of Corfu to that of the Morea, Sicily and Malta. The N. W. winds temper the heat of summer; the S. W. winds occasion the winter rains. He says wells are scarce, and the inhabitants are obliged to preserve rain-water in cisterns.

view of the lofty Ceraunia, in Albania, terminating in the sea, and stretching off in a southeasterly direction—his whole top covered with clouds, except the highest summit, which the ancients believed to be peculiarly obnoxious to the bolts of Jupiter. That rose sublimely out of the mass of vapor, its wintry snows glittering in the sun.[e] Southward we look abroad over an extensive and picturesque valley, filled with olive forests, in which verdant fields and white houses are interspersed; the whole backed by hills stretching along the western shore of the island.

Returning to the city, we crossed the Potamos near where Ulysses is supposed to have met the princess of the Phæacians. Perhaps, too, in going or returning, our road led over the very ground that had been occupied by the gardens of Alcinous.

The excellent roads of which I have spoken, were as unexpected as they were gratifying. They are all of recent origin, and the effect of British enterprise. Nor are they confined to Corfu. I have official authority for saying, that nearly 100 miles of good road have been made in Cefalonia, and 20 miles in Ithaca. Such road we found, also, in Zante, and suppose it has been made in the other islands. In general it is cut through a rough and rocky ground. Much of it is on the sides of steep acclivities, where zigzag courses with sharp angles are necessary to secure a declivity so gentle as to be practicable for carriages. Few carriages, however, have yet been procured by the natives. In Ithaca there were none; in Cefalonia not above half a dozen; in Corfu there were eight in 1825, and thirty-nine at the period of our visit. I know not that carts or wagons are yet employed to facilitate the labors of agriculture. The peasant is satisfied with his trusty and fearless mule, and often prefers the steep mountain path to the

(e) Named *Ceraunia* from Κεραυνος, a thunderbolt,—*D'Anville.*—The ancients give a frightful description of these mountains; as rocks heaped above rocks to the clouds, their sides rent by lightning, always washed by a tempestuous sea, and the shores covered by the wrecks of vessels.

smooth and easy highway. Indeed he suspects some sinister design in these mysterious improvements, and feels less grateful for them than he probably will at a future day.

The number of olive trees on the island of Corfu is immense. As has been repeatedly intimated, they make the country, when viewed from certain points, to resemble a forest.[f] Of grain enough is not raised to supply a fourth part of the demand, and culinary vegetables are strangely dear in the market. The chief attention of the Corfiotes is given to the olive, and the moral consequences of this are important. As the tree requires very little labor, the people are idle a great part of the year, and this idleness is the parent of a melancholy train of vices. Often the spring gives promise of great fruitfulness, and as this naturally leads to sanguine expectations and extravagance, pecuniary embarrassment is frequently the result, even when this early promise does not prove fallacious. There is, also, a singular complexity and minuteness of division in the right of property, leading to misunderstanding and excessive litigation. We were credibly informed that the land not unfrequently belongs to one person, the trees to another,

(f) "Land that is barren, sandy, dry, and mountainous, is favorable to the production of the olive. The olive is pleasant to the view, having widely extended branches, and remaining green in winter. Its multiplied branches entitled it to become the symbol of a numerous progeny, a blessing which was attributed to the peculiar favor of God, Ps. lii. 8. cxxviii. 3. Hos. xiv. 6. Jer. xi. 16, 17. It flourishes about two hundred years, and even while it is living, young olives spring up around it which occupy its place when dead. It was customary, notwithstanding, to raise the tree from suckers, which were transplanted. It requires no other cultivation than digging the ground and pruning the branches. The fruit is very pleasant to the palate, but nearly all of it is thrown into the oil press, for the purpose of procuring the oil, of which there are sometimes one thousand pounds obtained from one tree. By means of this article, the Jews carried on an extensive commerce with the Tyrians, Ezek. xxvii. 17. comp. 1 Kings, v. 11: they also sent presents of oil to the kings of Egypt, Hos. xii. 1."—*Jahn's Biblical Archæology.*

The olive tree is more profitable than any species of grain, if we compare the ground it occupies, and the labor and expense it requires. Many of the trees we saw in Corfu must be more than a century old.—The fruit begins to ripen in November, but does not fall off till near the end of December. It is then gathered, and in April is sent to the mill; but the harvest is not entirely ended till May.

and the right of cultivation to a third. And in the division of trees among a family of heirs, a person sometimes receives a tree in one place, two in another, and others somewhere else perhaps several miles distant: he cannot watch his property, and it is stolen.

It is not easy to see how such evils are to be speedily removed from a community, when they are inwrought into the very texture of its constitution. We were assured that the government is endeavoring to introduce greater simplicity into the social relations of the people, and thus improve their character and condition; but the moral evils which afflict Corfu, will never be corrected by legislation, without the regular preaching of the Gospel in the towns and villages—a blessing not now enjoyed by any of them.

Having letters of introduction to Professor Bambas, we made his acquaintance at an early period of our visit. This man, perhaps the most interesting Greek now living, spent nine years in study at Paris under the celebrated Coray. He returned to the island of Scio about the year 1815, and three years afterwards Mr. Jowett, of the Church Missionary Society, found him instructing in the college of that island. In 1820 Messrs. Fisk and Parsons, missionaries of the American Board of Commissioners for Foreign Missions, spent some months at Scio for the purpose of acquiring a knowledge of the modern Greek language, and Bambas was their teacher. He was then thought to be the most learned man on the island. He favored the distribution of religious tracts among the students of the college, and himself translated a part of the book entitled "The Young Minister's Companion," for the benefit of his pupils. The Greek revolution commenced in the following year, and the professor, apprehending that the Turks regarded him with jealousy, thought it prudent to retire. To this timely retreat he probably owes his life. He repaired first to the Peloponnesus. Not finding scope for his genius there, he went to the island of Cefalonia, where he was placed at the head of a clas-

sical school founded in that island by Lord Guilford. Upon the opening of the University at Corfu by that munificent nobleman, Bambas was appointed a professor. He now instructs in logic, metaphysics, and moral (practical) theology, and is a member of the general committee for public education, and president of the theological seminary connected with the University.[g] The professor has published, besides a number of sermons, a work on ethics, and another in two volumes on the grammar and syntax of ancient Greek. I had heard little of this worthy man for some years past, except that he had escaped the scimitar which crimsoned his native island with blood, and that he had become connected with the Ionian University. How rejoiced we were on coming to the place of his residence, to hear an intelligent and judicious friend, who is well acquainted with Bambas, express a decided opinion in favor of his piety and preaching.

We were led into his study by an attendant, and Bambas himself immediately coming in welcomed us with great simplicity and affection. His age appeared to be fifty. His dress consisted of a long under garment bound round the waist by a silken zone. Over this he wore a warm loose garment bordered with fur, and on his head a black cap flat at the top. His fine dark beard, which is allowed to grow in consequence of his ecclesiastical profession,[h] his sweet countenance enlivened by a quick eye, and the deliberation, judgment, and kindness, with which he replied to our inquiries, combined with his reputation for learning, benevolence, and piety, most agreeably impressed our minds at the first interview; and this impression was sustained by our subsequent intercourse.

While the professor was reading my letters, I surveyed his library, in which were a number of English

(g) The importance of this office will appear more fully when we speak of the state of education in the Ionian Islands.

(h) He is only in deacon's orders.

books such as are thought necessary to the libraries of learned and pious clergymen in my own country. He reads English, and understands it to some extent when spoken, but does not attempt to converse in it. With the French and Italian he is of course familiar. I told him of the promising Greek youths, whom the Society with which I was connected was educating in America, and he expressed great satisfaction, and the more as some of these youths had been his pupils at Scio. He showed an earnest desire that they might become not only able, but also disposed, to raise the tone of practical religion, as well as of science, among their countrymen.[1]

It did not devolve upon Bambas to preach while we were in the island; but we heard his associate, Typaldos, the professor of theology, on the first Sabbath in Lent. The sermon was delivered in the cathedral, which, like all the other churches in the city, has a sombre interior, though a multitude of pictures gild its walls, and twenty or thirty lighted silver lamps are suspended from the roof. The audience was large and respectable. Mass being ended the preacher ascended a small box, or pulpit, on one side of the church, and with a well bred bow to his audience, commenced his discourse. He wore a black gown and the round hat-

(i) On our departure from Corfu, Prof. Bambas gave us a letter to Theophilus, a teacher of some celebrity in the island of Andros, a translation of which I may be allowed to insert.

"Most beloved Theophilus:—After so long and painful a separation, the present good opportunity has occurred not merely of writing to you, but of affording you a special gratification by recommending to your love the bearers of the present, our most respectable friends, the Rev. R. Anderson, Assistant Secretary of the Anglo-American Missionary Society, and the Rev. E. Smith. The object of Mr. Anderson's visit to Greece is to observe our state with regard to literature and morals, and to ascertain in what respects and in what manner his Society may most advantageously assist us in our national progress. This also, my friend, we ought certainly to refer to the providence of our Saviour, that, after giving us a national existence, he sends us friends and benefactors from the ends of the earth. Please therefore to receive them with feelings of spiritual brotherhood, and gratify their benevolent curiosity both by your immediate communications, and by introductory letters to other friends residing in such parts of Greece as they may wish to visit.—Your brother and friend in the Lord."

crown of the Greek clergy, with a veil attached to it falling down his shoulders behind. His elocution was distinct, his manner earnest, his action rather abundant, but graceful. Though I was able to understand little except his easy, persuasive, impressive manner, I could not but think with delight what preachers the Greeks, by the grace of God, may yet make. His subject was "the causes and evil consequences of slander." After the introduction, and also between the two divisions of the discourse, he sat down a few moments, affording opportunity for a collection in one of the pauses, and giving notice in the other of the subject on which he intended to preach the next Sabbath.

This cathedral contains the relicts of Spiridion, the patron saint of Corfu. He is known in ecclesiastical history as a native of Cyprus, a bishop and confessor under Maximian, deprived by his enemies of an eye, crippled, condemned to the mines, and afterwards present at the council of Nice. Mr. Bird, one of the American missionaries in Syria, says that among the Arabs he is reputed to have been a great worker of miracles in his time, and to have confounded Arius at the council. The honors rendered to him at Corfu are a striking specimen of Christian idolatry. The Corfiotes believe they possess his body, which they preserve in a silver shrine partly overlaid with gold. This is deposited in a small chamber on the left side of the altar, which occupies that part of the chancel called the sanctuary. The whole is admirably contrived for effect. Even at noon but a dim light from a couple of lamps glimmers on the coffin. Highly ornamented pictures could just be seen around. Three votaries entered while we were there. They crossed themselves, bowed, kissed the shrine with every mark of profound veneration, and retired—to be succeeded by other votaries, and others still, through every hour of every day. Here was superstition—idolatry! Four times a year these relicts are carried in solemn procession about the city, when the sick and lame are brought into the streets to

be overshadowed by them. An oath taken over the shrine of St. Spiridion is more efficacious with the Greeks of Corfu, than one administered under any other circumstances. It does not appear that the priests of the island make any effort to restrain the superstitious veneration of the people for relicts and pictures. Indeed the religious influence of these priests cannot be great; for though their morals are not particularly bad, their ignorance, as a body, is extreme. Idleness and apathy are represented as common traits among them. A gentleman, who has associated with them on rather intimate terms, and who is remarkable for candor and kindness as well as intelligence in his judgments of men, has been able to discover very little of that reverence for sacred things, and of that benevolent regard for their people, which so become the priest and the pastor. In country parishes their education is frequently limited to the mere ability to read. In these parishes preaching is rare, in the city it is heard only during Lent, and the sermons generally are more or less filled with fabulous histories of the saints. And when it is considered, that parochial visitation for the purpose of imparting religious instruction is unknown, and that the services of the church are in ancient Greek which few understand, it will easily be seen that the people are in danger of being "destroyed for lack of knowledge."

Of priests and churches the island of Corfu, and indeed all the Ionian Islands, have more than a sufficiency; and it is a singular fact, to which I have already referred, that the latter are three times more numerous than the former. In 1829 the island of Corfu contained 233 priests and 767 churches.[j] In Ithaca, the

(j) In 1820, the number of priests was 326, and that of the churches 774. Some of the churches had gone to decay. The diminution in the number of priests was owing, as was said, to the interference of government, in consequence of which no ordinations have taken place since that year. The government is aiming, evidently, to reduce the number of priests to some just proportion to the wants of the people; and when that is done, the people will be able to give their religious teachers a more respectable support.

priests were 39, and the churches 126. In Paxo the numbers were respectively 24 and 61. Many of the churches, however, are very small, erected merely in honor of some saint, in solitary places, near some fountain, under some grove, on the top of some hill; never used nor intended to be used for parish purposes, and never opened except on the feast of the particular saints to whom they are dedicated. Then a priest from a neighboring parish says mass in them.

Corfu contained nine or ten convents in 1820, in which were 55 monks and 82 noviciates. There were also two nunneries. The number in 1829 we could not ascertain with certainty. In Cefalonia there are not more than six. It may be said of these establishments in all the islands, that they are declining, and that the monastic system stands low in the public estimation.

The funds of the churches and convents, excepting such as are private property, are at the disposal of government, which grants an annual stipend to the ecclesiastics according to their rank. The archbishop of Corfu receives about 100 dollars a month, and the archbishop of Cefalonia 180. The lower clergy receive only from 10 to 18 dollars *per annum*. The perquisites for private masses, baptisms, marriages, burials, etc. are in addition to this allowance. The whole income of the country clergy is generally but a pittance, quite inadequate to their necessities as they are usually married; so that many are obliged to apply themselves to manual labors for a support, contrary to the rules of their church.

The assumption and distribution of the ecclesiastical revenues by the government, must have the good effect of equalizing the salaries of the clergy, and checking the growth of monachism.

I have spoken of the lower classes of the people as addicted to superstition. That is a trait of their character which everywhere forces itself upon the notice of the traveller. But among the higher classes, infidelity,

or at least indifference to the forms of religion, is said to be exceedingly prevalent. They pay little attention to the fasts, and rarely appear at church. Among all classes the female sex is most devoted to religious observances. The Sabbath is regarded as commencing at vespers on Saturday evening, which few attend. The principal assembly is at mass the next morning, after which the people walk the streets, ramble in the country, visit, and make the day contribute as much as possible to their amusement. In the city, it is fashionable to attend the opera in the evening.

The sad decline of religion and morals in Corfu, and indeed throughout the islands, is in part to be accounted for by the colonial policy of the Venetians, the worst, perhaps, that is known in the history of modern times. It is not necessary to go into this subject. Suffice it to say, that while the islands were under the Venetian government, the established religion was that of the church of Rome,[k] and the papal court had full scope for all those means of influence, excepting actual martyrdom, which it knows so well how to use. The Greek church was neglected, received no cordial aid in the management of its revenues, had no establishment for the education of its clergy. The ignorance hence pervading the clerical body is generally acknowledged and lamented, even by the priests themselves, and is attributed to the causes just mentioned. Under the present government matters have assumed a different, and to the Greek church, a more benignant, aspect. That is now the established church. At the same time the Constitution grants the fullest toleration to the religion of the Church of England, to "be exercised by those who profess it according to all its forms and ceremonies and with all freedom." The adherents to the Church of Rome are "specially protected" in the exercise of their religion; and "every other kind of religion" is tolerated. But, says the Constitution, "no

(k) Galt's Letters from the Levant.

external form of religious adoration, is permitted in these states, which is not of the [three] above mentioned orthodox churches." The Constitution disclaims the obligation to support any prelates out of the Greek church "by funds that might be otherwise usefully employed," except only such as were residents and in office when the Constitution first took effect; so that the Papists are likely to be thrown entirely upon their own resources.

In respect to the internal regulations of the Greek church of the Ionian Islands, it is declared that the Ionian parliament reserves to itself the power of making, with the assent of the Lord High Commissioner, such changes and dispositions in the mode of electing the prelates of the church, and in every other point connected with it, as shall not oppose the power of the patriarch of Constantinople and the laws of the acknowledged councils. And it is a fact, that the Ionian clergy have few, if any, peculiar privileges conceded to them as a matter of right. They are subject to the parliament, which regulates the manner of their appointment, and the disposal of the funds by which they are supported.

Each island has a bishop. The bishops of the four larger islands have each the title of "metropolitan archbishop," because they are in turn vested with the supreme ecclesiastical authority over all the islands, which they hold during the period of one parliament, or five years. These archbishops, with the bishop of Cerigo, are independent in their respective jurisdictions. The bishops of Ithaca and Paxo are suffragan, and dependent, one on the archbishop of Cefalonia, the other on the archbishop of Corfu.

The number of Greeks in the islands connected with the Church of Rome, we did not learn. They reside chiefly in the cities of Corfu and Zante.

Of Jews there are 3,000 in Corfu, 1,500 in Zante, and perhaps 50 in Cefalonia. They have a number of synagogues, in which there is public worship at stated seasons, notwithstanding the article in the Constitution

restricting that privilege to three sects of Christians. We heard their Rabbi preach on the feast of Purim. He afterwards received us very civilly at his house, and provided us with letters of introduction to his Jewish friends in Larissa and Salonica.

The only printing establishment in the Ionian Islands is at Corfu, and belongs to the government. There are ten presses of various sizes. Several important works have been issued from this establishment, and among them versions of the New Testament in the Albanian and Jewish-Spanish languages. Both of these were printed under the superintendence of Mr. Lowndes, and at the expense of the British and Foreign Bible Society.[l] Since my return to this country, Mr. Leeves, Agent of the Bible Society, has gone to reside at Corfu, for the purpose of printing a version of the Old Testament in the modern Greek, made, I believe, originally from the Septuagint, but intended to be conformed to the Hebrew.[m] He is assisted by Mr. Lowndes, and has been so much favored as to secure the aid, also, of Bambas and Typaldos, the professors of divinity already known to the reader. Two versions of the New Testament in modern Greek, both of which are susceptible of considerable improvement, were in a course of distribution while we were in Greece.

Mr. Lowndes once made application to the government for permission to establish a printing press of his own on one of the islands, but was refused.[n]

(l) That for the Jews, was made at Constantinople, under the superintendence of Mr. Leeves.

(m) Before the Moscow edition of the Septuagint was published, there were very few copies of that version of the Old Testament among the Greek clergy, but many have since been sold to those of the Ionian Islands. The Greeks regard the Septuagint with more veneration than they do the original Hebrew, but will be less strenuous for the Apocryphal books han the Papists are, and will receive the Old Testament without those books. This I assert on the authority of a gentleman intimately acquainted with the Ionian Greeks.

(n) The Constitution of the Seven Islands contains the following article in relation to the Press.—"There shall be a general printing office in the United States of the Ionian Islands which shall be established at the permanent seat of the government, and the press shall be placed under the immediate direction of the Senate, and of his Excellency the Lord High

A custom fell under our observation while in Corfu, that serves to illustrate the manners of the people. It is that of promenading in masked dresses during the carnival. [o] We arrived after carnival had properly ended, the people having relinquished the use of meat the Sunday before. But Lent had not commenced, as cheese and eggs were allowed during the following week. The maskers were now more numerous than at any time before. Nearly 200 might be seen on the public walks in front of our lodgings, every afternoon when the weather was good, habited chiefly in the female dress, though all were not females. Few of the costumes were strikingly fantastic, we saw none that were immodest, and the law defends the maskers from insult, and prevents them from insulting others. The following Sabbath was terribly profaned. Maskers were seen on horseback and in phaetons, the dresses became more grotesque, marshal music was brought in to animate the scene, and a comical, impious cavalcade was repeatedly followed round the esplanade by a laughing, shouting mob. Could anything be more painful to the feelings of a Christian, than to be assured that the leaders in this buffoonry were men who had been born and educated in one of the most enlightened and Christian countries in the world?

It may be added, that we obtained our interpreter at Corfu. He was a native of Ithaca, had been some time connected with the Ionian University, and was nearly as fluent in the Italian and English languages, as he was in his own. We found him amiable, honest, intelligent, naturally somewhat heedless, but always obliging. With respect to the Greek church it may be said, that he was less observant of the fasts, than of the

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Commissioner of his Majesty the Sovereign Protector, and under the immediate inspection of the Secretary of the Senate for the general department; nor can any other press be established in these states, except with the previous license of the Senate, and the sanction of the Lord High Commissioner."

(o) The feast, or season of rejoicing, before Lent, which is the longest of the fasts.

feasts, and often argued with our boatmen and muleteers on the absurdity of denominating that a fast, which consisted merely in substituting one kind of food for another. The regard he saw us have for veracity in our intercourse with men, struck him forcibly, and he often mentioned the fact by way of caution to our muleteers. He also learned that Protestants make the Scriptures their only rule of religious faith and practice; and at the end of his engagement with us he evidently had a more favorable impression of Protestanism, than at the beginning. But I fear his heart was never seriously affected.

CHAPTER VIII.

IONIAN ISLANDS.

From Corfu to Santa Maura—Historical associations—Island of *Paxo*—Island of *Santa Maura*—Amaxichi—Remarks upon the island—*Cefalonia*—Argostoli—Lixuri—Ruins of Cranium—Convent of St. Andrew and female boarding school—Cross the island—Pilaro—Samos—Remarks on the island and its inhabitants—Treatment received from the Greek clergy of Argostoli and cause of it—Intercourse with laymen—Island of *Ithaca*—Physical character—Bathi—Fountain of Arethusa—Social intercourse—Bishop of Ithaca—Castle of Ulysses—Detention—Police regulations—Chief occupation of the Ithacians—Island of *Zante*—city—condition of females—Remarks on the island.

On Friday morning, March 20th, we left Corfu in the government steamboat that plies regularly between Corfu and Zante, touching at the different islands on the route. The day was charmingly serene. The voyage, too, was over waters and in view of shores full of historical interest. Here was fought the first naval battle on record. Here Augustus and Antony contended for the empire of the world. Just above the waves on the left, was the rock of Parga covered with white houses, where expired almost the last remnant of Grecian liberty. Beyond stood the mountains of Suli, and among them a solitary peak shooting above the rest and clad in snow, beneath which the brave but hapless Suliotes once lived.

At Paxo we only exchanged mails, without landing, and of course had no opportunity to examine the island. It appeared to be covered with olive trees.

The sun was setting when we cast anchor in the little harbor of Amaxichi, the chief town of Santa Maura; but as the evening was lighted by the moon, we went on shore, and spent a couple of hours in the streets. The town is unwalled, and contains about 5,000 souls. Owing to the shallows in the vicinity, it is one of the

most unhealthy places in the islands. In 1825 it suffered terribly by an earthquake, and the inhabitants, since that event, have had the precaution to build most of their houses of one story, and to strengthen the walls by cross-bars of wood. Coffee-shops are numerous, in which coffee is sold in very small cups, and *raki*[a] in glasses still more diminutive. The raki was most in demand, yet no one appeared to be intoxicated. Card-playing was to be seen in almost every shop.

Santa Maura is a mass of mountains about thirty miles long and twelve broad, separated from the continent by a narrow channel, which history attributes (as has already been intimated) to the enterprise of the Corinthians. Oil and wine are the chief productions. Here was the seat of a rebellion a few years since, from which the government took occasion to disarm the inhabitants of all the islands. Since that time robberies and assassinations have been few, and tranquillity, if not contentment, has pervaded the islands.

The boat got under way at two in the morning, and at day-light we were opposite the promontory on the south of the island, called "Sappho's Leap," where that unhappy woman is supposed to have thrown herself into the sea. Ithaca was now in sight eastward—

> "the barren spot,
> "Where sad Penelope o'erlook'd the wave."

By ten o'clock we had swept round the western shore of CEFALONIA, and entered the bay of Lixuri, which penetrates the island from the southwest. The town of Lixuri lies on the western shore, and when opposite that, the harbor of Argostoli opens to the southeast between two ridges. No harbor can be better protected from the sea. Beneath the ridge on the right lies the town of Argostoli, the capital of the island; more modern in its appearance than Lixuri, but not quite as large.[b]

(a) An intoxicating liquor.
(b) Neither contains 6,000 inhabitants. In the island are 140 villages.

Our English friend, Mr. Smithson, took us to Lixuri, and introduced us to a number of his Greek acquaintances, who impressed us very favorably by their hospitality and the seriousness of their deportment and conversation. The town house is the most beautiful edifice we saw in the Ionian Islands, excepting the palace at Corfu. Sixty Doric pillars of white native freestone surround the edifice, and support a terrace which commands a view of the bay and sea. A justice's court was sitting within, and a young Greek lawyer was pleading with characteristic and wonderful fluency and animation. Here, as well as at Argostoli, is a model school for mutual instruction, containing 70 pupils. There is also a private Lancasterian school, at which the parents pay a greater sum for the instruction of their children, than is required at the government schools, and in this the Scriptures are used.

Cefalonia in ancient times received occasionally the name of Tetrapolis, from the four principal cities of the island—Samos, Pali, Pronos, and Cranium. The last of these covered a hill at the head of the harbor of Argostoli, and the entire circuit of its walls may still be traced. They are Cyclopean, and belong to a very early period of society.

On one occasion we ascended the valley that runs up from the head of the harbor, west of the deserted site of Cranium, and prolonged our walk to the convent of St. Andrew, five miles from town. The road was of the best description. The low ground around the harbor had been drained and converted into vineyards. A cultivated slope rose on our right, at the foot of which white country seats peered out from among garden trees with pretty effect, especially on our return in the evening twilight. Leaving the valley, and passing beneath a pointed hill surmounted by an old castle, we reached the convent, where we were affectionately welcomed by the Rev. George Dickson and his amiable lady. These persons are natives of Scotland, belong to the Baptist denomination, and, though unconnected with any mis-

sionary society, came out mainly with the design of improving the religious character of the Greeks, through the medium of female schools. The government gave them the use of the convent, which, after supporting seven or eight nuns, is worth about 100 pounds sterling a year. This enables them to board and instruct girls at a charge to each of only three dollars a month. The school had been in operation but a few months, and contained twelve pupils, two of whom were English and four others had English fathers and Greek mothers. They are taught the elementary branches, with the English language. The New Testament is used as a school-book, but all other books of a religious nature are excluded by an order from the government. The school has a strong prejudice to contend with among the Greeks against female education. The same objection is made to it in Cefalonia, that is common in other parts of the Levant—that it will lead young females into an improper correspondence with the other sex; and the stress which is put upon this, indicates a low state of morals.

At an early hour of March 27th, four small working mules were waiting at our gate to take us, our friend Mr. Robertson, and our interpreter, to the place on the northeastern shore, from whence we should cross over to Ithaca. They were procured for us by the kindness of captain Coulthurst, an English gentleman at the head of the police in this island, whose attentions require a particular acknowledgment.

Having crossed the harbor, we ascended a ridge of mountains, which traverses the whole breadth of the island in front of Argostoli, and terminates towards the southeast in a peak 4,000 or 5,000 feet high. [c] After riding two hours and a half, we found ourselves enveloped in clouds, which, rushing by with the speed of the wind, told us of the height we had reached. The cold

(c) This is now called Mauro Bouno, or Black Mountain. Its classic name was Ænos, and from it Jupiter derived one of his epithets. It forms the most prominent feature of the island, and is visible from many parts of Greece.

now became so sensible, that we were glad to wrap our cloaks closely about us. Our prospect, too, was circumscribed by the dense vapor, except that once on the highest point of the road the clouds broke suddenly away, and shewed the green fields of the valley smiling far below us in the sunshine. Hitherto the sides of the mountain had been occupied by vineyards. The peasants were drawing the soil away from the vines, which had been cut off near the ground and nearly covered, as a precaution against the frost. The ground is not terraced, being so mixed with stones as not to be washed down by the rains. Thus the whole cultivated surface is exposed to the view of the spectator from below, and the sides of the mountain at this season when some vineyards are newly hoed and others not, present a chequered and singular appearance. The road was of the same construction, which I have had repeated occasion to notice. For twelve miles it was excellent for mules, and much of it good even for carriages.

Near the eighth mile stone we reached the highest part of the road. Here the cold is too great for the vine, snow often falling deep in winter: it was now to be seen on the north side of Mauro Bouno. The mountain tops are rude and broken, and devoted in summer to the pasturage of sheep and goats, with here and there a spot where barley or oats are sown in April. In the valleys they are sown in October. Descending we came to the house of a Suliote connected with the police, where we obtained some refreshment. Then leaving the road we entered the dry bed of a torrent, which we followed among barren hills till we came near the sea and the little village of Pilaro, called also St. Euphemia, distant from Argostoli about eighteen miles.

Pilaro is the only place in this part of the island where boats, coming from Ithaca or elsewhere, are allowed to land, so that it is provided with the guardians of health, police, and revenue, that are usual in ports of entry. It lies on the northwest part of the bay of Samos. The ancient Samos was a Corinthian colony, once the

largest city in the island, and mentioned in history on account of its obstinate resistance to the Romans nearly two centuries before the Christian era. Its site is on the southern side of the bay. Its ruins are said to be extensive, and the valley in which it stood to be one of the most beautiful on the island.

Here I will complete the remarks I have to make on the island of Cefalonia. We had a good view of it from all the four cardinal points, and from every point it appeared extremely mountainous. But its inhabitants are more industrious than the olive-cultivators of Corfu, and numerous fertile valleys and water-courses run down upon its hundred miles of sea-coast. Its vineyards, too, ascend the mountains. In 1812 Cefalonia produced five or six millions of pounds of currants, besides large quantities of oil, wine, lemons, cotton, oats, and honey. There are more vessels belonging to this island, than to all the others. The island is also noted for the number of young men it has sent to the universities of Italy and other parts of Europe. Medical men, natives of Cefalonia, are scattered all over the east. Yet were we told that not more than one-eighth of the inhabitants can read.

The only order of nobility in this and the other islands, is that of Count. It is of Venetian origin.[d] The title descends to all the male children of the family, and is therefore becoming every day more common. It is much valued by the possessors, who observe an air of superiority towards the untitled multitude. They reside in the towns, but are the principal landholders.

The wages of a common laborer are fifteen pence sterling a day without board, and ten pence with it, five pence being considered the cost of one day's provisions. Of course a man can earn enough in one day to support him three; yet the people are not indolent. The most common misdemeanors are trespass, and goat and sheep stealing. Drunkenness is not a common vice, and only

(d) There is a *Baron* at Corfu, created such by the French.

one murder has been known in the island for nine years. Those, who have looked into the domestic life of the people, do not speak favorably of the happiness there enjoyed. And when the wife and mother is degraded from her proper rank, neglected by her husband, and not respected by her sons, how can that happiness exist, of which she, in her proper sphere, was designed by the Creator to be the principal instrument?

We experienced a distant reserve on the part of the Greek clergy of Argostoli, such as we found nowhere else in the Levant, resembling that of the Maltese priesthood. One of our number was received with so much coldness by the bishop of the island, that the rest thought it not advisable to call upon him; and during the latter part of our stay no priest would take any notice of us. This we supposed to be in consequence of an order from the bishop. Yet we had circulated no books, preached no sermons, made no attempts to proselyte. We had done nothing inconsistent with the character of *travellers*, in which we visited the island. It was not till we were about to leave the island, that we ascertained the cause of this. We then learned, that two little treatises had been put in circulation, which I believe neither of us had then read, and which we had no agency in distributing, and should not think of circulating among members of the Greek church. They had excited much feeling, and we, merely as Protestant clergymen, were consequently regarded with aversion. These facts, however, added essentially to our stock of information and experience, especially in relation to the proper conduct of the press, and it is by way of caution they are here recorded. The publications, which at present are most likely to be useful to the Greeks, are such as illustrate in a scriptural manner the vital principles of religion, and have as little as possible to say with respect to her outworks and circumstantials. In the midst of this excitement of the priests, we were introduced to several educated lay-inhabitants of the island, who treated us with much politeness. Had

we remained longer at Argostoli, we should soon have looked around on a respectable circle of Greek acquaintances.

We were an hour and a half in the passage from Pilaro to Ithaca. This celebrated island is fifteen miles long, in no part more than four broad, and almost divided into two by Port Molo, a deep harbor setting in from the east. At the head of this is mount Aeto, on which Ulysses is supposed to have had his citadel. On the north side rises mount Neritos to the clouds, and on the south mount Stephanos, probably the ancient Neios. These three mountains (the first may be called a hill) compose the island. Crossing the high isthmus connecting Aeto with Stephanos, we took the road lately cut with great labor along the southern shore of Port Molo, and leading to the chief town of the island. Following this we passed round the little cove of Dexia, supposed to be the Phorcys of Homer. It is still calm and quiet, but the grotto of the Naiads is roofless, and nearly filled up by the public road. A little beyond this cove we came in sight of the town of Bathi, at the head of another and deeper branch of the great harbor. Conical hills rose on the east and south surmounted by windmills, the tall cliffs of Stephanos hung almost over the town on the west, and the harbor resembled a little mountain lake.

In Cefalonia the only inn we found was insufferable; but in Ithaca there was none at all. So we were obliged to throw ourselves upon the hospitality of the people, and a room was accordingly provided for us by Draculis, the intendant of police, which he kindly furnished with beds, chairs, and a table.

We arrived on Friday. The next day, after visiting the schools, and calling on the Resident, Maj. Parsons, we walked out to the Fountain of Arethusa, at the southeast part of the island. The road led through an irregular, fertile valley, enriched with the vine, and the only cultivated spot we saw on the island. Leaving the road we followed a rough footpath over barren hills,

and missing our way became excessively fatigued. However, the singular beauty in the midst of which we found the object of our search, was an ample compensation for our toils. The fountain is in the bed of a wild ravine, nearly midway between a lofty perpendicular rock and the sea. The rock is supposed to be the Corax of Homer. The fountain itself is formed by the dripping of water from the roof of a little mossy grotto in a low ledge overgrown with wild vines. Sitting down by the pure waters, we looked out upon the smooth and tranquil sea, and upon the coasts and mountains of Greece, and for once felt something like classical enthusiasm.

The evening passed pleasantly and usefully in a little Greek circle at the house of Dr. Maniakes, one of those whom Lord Guilford educated in England, and principal of the classical school lately established in the place. The company was composed of Dr. Maniakes, his wife and four or five other Greek ladies, a Greek gentleman from Patmos, another who represented the island in the Ionian Parliament, and two English officers. The wife of Dr. M. formerly taught the female school established in the island, some years since, by the excellent Doct. and Mrs. Kennedy, but now discontinued; and the ladies were probably those of whom Mrs. K. makes such interesting mention in her letters. The females spoke only Greek. Many and curious questions were asked respecting a country so distant and unknown as America. Dr. M. seemed anxious to see his nation enjoying the blessings of a general and enlightened education. He is a member of the Ionian Bible Society.

Dionysius Caravias, bishop of the island, upon whom we called with Dr. Maniakes the next day, is a native of Ithaca, was educated at Smyrna, and is reputed to be the most learned prelate of the Seven Islands. He received us courteously, seemed to take pleasure in giving us information, and with great agility brought forth a number of books from his library that treated upon the particular subjects of which we were speak-

ing. He admitted the general ignorance of the Greek clergy, and that preaching is very rare; but said their clergy were anciently required to preach every Sabbath. He himself preached nearly every Sabbath morning through the year, and he thought the practice of preaching would become general in the Greek church, whenever the blessings of education should be diffused among the priesthood.

At 4 o'clock in the morning of March 30th, we were sailing down the harbor of Bathi, and in three-fourths of an hour landed at the head of Port Molo and the foot of Aeto. In an hour more we were at the top of the hill, and among the ruins of Ulysses's castle. There are two or three cisterns, and the remains of walls of polygonal masonry. Poor Penelope had a wide prospect, if it was from this spot she looked for the return of her long absent husband. The approaches by sea are all open to view.

When we had descended to the ferry, the wind was contrary and strong, and the boatmen refused to proceed. Hoping it would change, or that the boatmen would acquire courage, and being anxious to reach Argostoli in time to secure a passage to Zante in the steamboat, we thought it not best to cast ourselves again upon the hospitality of our friends in town, and so looked about for a shelter from the threatening storm. The only one we found was an uninhabited house in the gorge of the mountain, and of this we took possession, and sent our interpreter for provisions. The principal apartment was used for a wine-press, and was partly filled with props for the vines, as were the two small rooms adjoining. The whole had occasionally given shelter to a flock of goats that fed on the mountains above. Here we remained two days and two nights, living principally on goats' milk and coarse bread, covered by our cloaks at night, and sleeping on bundles of sticks, which we preferred to the floor, not because they were softer, but because they were cleaner. The boatmen were civil fellows, and told stories to Pano till

a late hour at night, while the storm raged furiously without. It would have been easy, however, for them to have landed us almost any time north of Pilaro; but this their "ship-papers" would not allow, nor could we lawfully cross in any boat but theirs. For it is true of the Ionian Islands, not less than of those in the Ægean, that even the smallest boat leaving one island for another, must have her papers made out, and the names of all passengers inserted, with nearly the same formality as a ship going to sea; and on her arrival must present her papers and passengers to the proper authorities; nor can she land at any other than a licensed port of entry. These regulations are designed to protect the revenue and quarantine. We aimed to conform exactly to the laws. On leaving Argostoli we took a passport from the police office; at Pilaro, papers were made out by the deputy, in which our names were inserted; on reaching Ithaca, we reported ourselves first at the health, then at the police office; on leaving it, our boatmen took new papers containing our names; these, after waiting two days at the ferry, they had to get renewed; at Pilaro, where we arrived on Wednesday, April 1st, they presented the papers and us to the deputy; and from him again we took papers for Argostoli. But, notwithstanding all our care, we violated a law of the post-office. A friend at Corfu gave us open letters of introduction for Cefalonia, and through ignorance we neglected to pass them through the post-office of the former island. Meaning to be correct, we presented them at the post-office of Argostoli immediately on our arrival, and there found we had incurred a liability to a considerable fine. On appealing, however, to the Resident, col. Napier, he politely excused our inadvertence.

The Ithacians are said to be more industrious than any of the other islanders. This is perhaps owing to the barren nature of their soil. Probably from the same cause, as well as from the excellency of their harbor, they are attached to a seafaring life, though we did not learn that they own many vessels. The Resi-

dent said, that one-third of the inhabitants are seamen, and formerly traded in the Black Sea, from whence they derived most of their grain. What is raised on the island suffices for only a quarter part of the year, and the interruption of that trade by the war had occasioned so much distress, that the government had been obliged to loan the people grain. We observed that our interpreter, himself an Ithacian, found some of his countrymen in almost every part of Greece which we visited.

We were detained in Cefalonia ten days after we were in readiness to leave the island, not being able to procure a passage to ZANTE before the 11th of April: we then went in the steamboat. Mr. Croggan, who has been some time Wesleyan missionary on the island, was then absent on a special agency to Alexandria in Egypt; but his wife, a very worthy woman, received us with great kindness, and his associate in the mission, Dr. Bialloblotzky, recently from Germany, showed us many attentions. Here we found letters from home.

The city of Zante is on the eastern side of the island, and though its harbor is open to the winds from the east and northeast, it is a place of considerable trade, and rather distinguished among the other Ionian cities for its wealth. It is superior to Corfu in general appearance and in the structure of its houses, and little inferior in the number of its inhabitants.[e] Though more subject to earthquakes than other places under the Ionian government, its houses are higher than elsewhere, and bear fewer marks of injury from this cause. The lightness of these shocks, and the fact that they rarely occur in two islands at the same time, have been considered by some as proof that they are owing to some local cause near the surface of the ground, perhaps in the very soil.[f] The city lies along the shore,

(e) They amounted, in 1819, to 15,176. *Goodisson.*

(f) I do not know the number of shocks that have been felt at Zante, in any one year. But in Cefalonia there were eight in 1819, and twenty-two in 1820. In Santa Maura there were seven in 1819. In 1819 and 1820 but one was noticed in Corfu.—*Goodisson.*

and extends a short distance up a high hill, which rises behind it, and is crowned with an imposing fortress. A striking feature in the houses is the lattices, or *jealousies* as they are sometimes called, in many of the windows. They are a sort of box of lattice-work, with the lower part protruding outward, so that a woman can see everything that is going on in the street, without being at all discovered.[g]

The women of Zante are more closely confined than those of the other Ionian Islands, the more respectable of them hardly ever appearing in the streets. At Corfu females have an extraordinary degree of freedom, owing originally to the influence of the French; though a conclusion must not thence be drawn, I fear, in favor of the morals of that city. When Typaldos preached, we even saw females of the higher ranks seated unveiled in the main body of the church. But in most Greek churches that have fallen under our observation, the females are concealed from the male part of the congregation by a latticed partition.[h] The Ionian Greek betroths his children at a very early age, and aims to marry his daughter while she is quite young. Till then he keeps her as secluded from society as possible. A Greek of Cefalonia invited a friend of ours to the marriage of his daughter, and told him, as an important circumstance in her case, that she had never seen the face of man. The education of daughters seldom enters into the plans of the father. Mr. and Mrs. Dickson had not heard of any female in the lower classes of society who could read. With

(g) They remind one of the following passage in the song of Deborah. "The mother of Sisera looked out at a window, and cried through the *lattice*." Judges v. 28.

(h) No inference must be drawn from this fact to the prejudice of the modern Greek females. It is one of the customs that have come down from ancient times. Different places were very early assigned to men and women in Greek churches. Chrysostom says they were separated in his day by a wall of wood, but he had heard that it was not so in the beginning. So rigidly was this custom enforced in the age of Constantine, that it was submitted to by his mother Helena.—See *Bingham's Antiquities of the Christian Church.*

few exceptions, the female mind, throughout the Ionian republic, is limited to the most trifling common-place attainments; and we often met bare-footed, sun-burnt women in the field or road, with tattered robes and bundles of wood or other burdens on their heads, while their husbands or brothers walked empty-handed by their side.

The island of Zante is about 60 miles in circumference, and consists of a low, even, and fertile plain, surrounded on all sides, except the southeast, by high hills, which form the coast. This plain we crossed the day after our arrival, on a broad and admirable road. Our ride terminated at a spring, more remarkable for having been mentioned by Herodotus, than for anything else. It is constantly sending up a small quantity of petroleum, like one I saw near Matanzas on the northern shore of Cuba, in 1824. Barren calcareous hills encircle it on three sides. Our return was in the cool of the day. On the seashore near the spring, we had a distant view of the snowy ridge of Taygetus. Then entering the road already mentioned, we leisurely traversed the plain. The whole surface was rich with clover, grain, currants, grapes, oranges, and olives; and the green fields, the vineyards, and olive-groves, the tall cypresses, the white cottages and houses, the remoter heights around the plain, the fortress rising before us, the city, the sea, the mountainous shores of Greece, with the mild vespers of evening, and the invigorating influence of the ride,—all combined to awaken sensations of peculiar pleasure.

From this island, as was stated at the commencement of chapter first, Mr. Smith and myself went over to the Peloponnesus on the 15th of April. Our friend Mr. Robertson we left to be recovered from an ague in the face, with which he had been much afflicted since coming to the Ionian Islands. He afterwards performed a tour in peninsular Greece and the Ægean, similar to our own, and also visited the northern shore of the Corinthian gulf.

PART SECOND.

CONTAINING OBSERVATIONS UPON THE TERRITORY, POPULATION, AND GOVERNMENT OF GREECE; UPON THE STATE AND PROSPECTS OF EDUCATION; UPON THE GREEK CHURCH; AND UPON THE MEASURES TO BE PURSUED BY PROTESTANTS FOR THE BENEFIT OF ORIENTAL CHURCHES.

CHAPTER I.

TERRITORY, POPULATION, AND GOVERNMENT OF GREECE.

Territory, according to the Protocol of Feb. 3, 1830—*Population*—Peloponnesus compared with the state of Massachusetts—Its ancient inhabitants never as many as might have been sustained by the products of the soil—A much greater number may be sustained now, than could have been in ancient times—*Government*—Manner of its first organization under the Presidency of Capo d'Istrias—Particular acts—Mode of collecting the tithes—Demogerontes and Extraordinary Commissioners—Judiciary—Proceedings in relation to the fourth national Congress—Contemplated revision of the Constitution.

THE northern boundary of Greece, as determined by the Protocol of Feb. 3, 1830, commences at the mouth of the river Aspropotamos, (the ancient Achelous,) and runs up the southeastern bank of that river as far as Angelo-Castron. From thence it passes through the middle of the lakes Sacarovista and Vrachori to mount Artoleria, thence to mount Axiros, and thence along the valley of Calouri, and the top of mount Œta, to the gulf of Zetoun. Acarnania, the greater part of Etolia, and Thessaly, are thus excluded, and a Turkish barrier is interposed between continental Greece and the Ionian Islands. But Locris, Phocis, Bœotia, Attica, and the important island of Eubœa, belong to the Grecian commonwealth. Marathon, Athens, and Mesolongi, are in

Greece. The straits of Thermopylæ are on the frontier. The Peloponnesus is, of course, a part of the nation; and so are the Western Sporades and the Cyclades. But the islands of Candia, Calymnos, Patmos, Icaria, Samos, Chios or Scio, Psarra, and some others less important in their neighborhood, are not assigned to Greece.

The Peloponnesus contains about 280,000 inhabitants,[a] the islands about 175,000, and continental Greece, including Acarnania and Etolia, about 180,000;[b] —in all, 635,000 souls.

The territory of the Peloponnesus, according to Malte Brun, is not quite as large as that of the state of Massachusetts.[c] Taking into view the different modes of living in the two countries, their respective products might support the same number of people—perhaps a million. There is, indeed, no good reason to believe, that the Peloponnésus ever contained that number of inhabitants, not in the most splendid periods of Grecian history—the extravagant statements of some ancient writers on this subject, having been disproved in modern

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(a) Soutzo, the Greek historian, estimates the population of the Morea before the revolution, at 460,000, occupying 965 towns and villages. He reckons the Turkish population at 50,000. The Turks were represented to us, on respectable Greek authority, at 80,000. These of course have been destroyed, or driven from the country. Many Greeks have also perished by the sword, or by famine and disease. At any rate, the present number is not believed to be greater than is stated above.—M. Pouqueville says there were 1,422 villages. He must have counted every hamlet.

(b) This is the estimate made by Count Guilleminot after considerable inquiry. The President Capo d'Istrias, in his correspondence with Prince Leopold, states the Greek population of Acarnania and Etolia at 80,000 or 100,000. It is a pity that these two provinces should have been excluded from the benefits of the revolution, when two-thirds of the soldiers in the Greek army belong to them, and when their inhabitants contributed more than any other two provinces to the success of the struggle, and had been less completely subjected to the Turkish rule than those of the other parts of Greece—Mane perhaps excepted.

(c) The area of Massachusetts is about 7,500 square miles. That of the Peloponnesus, according to Malte Brun, is 7,227 square miles. The length and breadth of the peninsula, according to Strabo, are equal, and each about 160 miles. He compares its shape to the leaf of the plane tree. From its Italian name *Morea*, it would seem, in modern times, to have been likened to the leaf of the mulberry tree.

times.[d] The inhabitants of peninsular Greece may have been about as numerous in the ages of antiquity, as those of all the territory of modern Greece now are. The Peloponnesus had then scarcely any commerce. The people lived on the produce of their own soil; and neither their wars, nor their migrations, are believed to have been owing either to want of room, or of food. We are to consider, also, how imperfect and partially extended must have been the agriculture of those times. The Greeks thought the cultivation of the soil an employment unbecoming the dignity of freemen,[e] and committed it almost entirely to their slaves. Xenophon said, that every man might be a farmer, as neither art, nor skill was necessary; but would he have thought so, if the agriculture of his times exhibited either?[f] And when we consider the piracies, which harassed the shores—the maraudings, which disturbed the interior—the invasions, which so often desolated whole districts—the severe, bloody, and destructive maxims, which regulated the wars recorded on almost every page of Grecian history—the frequent revolutions in several of the governments, which were followed by proscriptions, banishments, confiscations, and massacres[g]—and the great uncertainty, which existed almost everywhere, whether he

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(d) See Hume's Essay on the Populousness of Ancient Nations. The other authorities for the statements here made respecting peninsular Greece of ancient times, are Mitford's History of Greece, and the Law of Population, by M. T. Sadler, vol. i. Some of the facts are these.—Mantinea contained but 3,000 citizens, and yet Mantinea was as large as Megalopolis, or any other city of Arcadia. Pausanias says, that all the men in Achaia able to bear arms, did not amount to 15,000. Thucydides says, that the parts adjoining Pylos (Navarino) were desert and uncultivated. Thebes humbled Sparta; yet Thebes contained, in Alexander's time, only 24,000 citizens and 12,000 strangers and slaves. Aristotle says, that the Spartan territory did not contain, in his day, a twentieth part of the inhabitants it was capable of supplying with subsistence. Hume reckons the free Greeks of all ages and sexes, in the reign of Philip of Macedon, (excepting the Lacedemonians,) at 860,000, and the slaves at 430,000; in all 1,290,000. Perhaps half of these inhabited the Peloponnesus.

(e) Both Plato and Aristotle so declare it.

(f) Xenophon wrote most of his works while residing in the Peloponnesus.

(g) When Alexander ordered all the exiles to be restored through the cities of Greece, it was found that the number amounted to 20,000.

who sowed would be permitted to reap;—we see, that the ancient inhabitants of the Peloponnesus would be likely to plant and provide just so far as their necessities demanded, and no farther. We may, therefore, conclude, that peninsular Greece could have supported many more inhabitants in ancient times, than it actually did. —Nor have we any reason to suppose, that its natural productiveness has since materially diminished. We find the same rivers, valleys, plains, and mountains, that were described in ancient times. Their prominent features, so far as comparison is possible, are the same. Man and his works have perished, but nature is substantially unchanged. And now, the country is to be viewed in connection with those advances, which human society has made during the lapse of two thousand years. Great have been the improvements both in the theory and practice of civil governments, so that it is scarcely possible that Greece should fail to have a wiser and better government, (whatever may be its form,) than were most of those possessed by the ancient states. Moreover the country is no longer divided into petty and hostile communities; and though this may be less conducive to the formation of statesmen, and heroes, and to that mental excitement which operated so powerfully on the genius of the ancient Greeks, than if there were five or six rival states; still its influence on agriculture, the useful arts, and commerce, must be great and salutary. We are to consider, too, that the present cultivators of the soil are not slaves, as they were in ancient times, but are freemen; and that they may enrich their agriculture, if they please, with all the improvements of modern days, and that they have already enriched it by those two prolific and farinacious plants, the maize and the potato, the gift of the western to the eastern world.[h] And may not the Greeks become a manufacturing and a commercial people? The Peloponnesus

(h) The *potato* is not yet much cultivated in Greece, but a writer in the government Gazette anticipates great advantages from its culture to all the inhabitants, and especially to the poorer classes.

contains a vast amount of water-power, and the same simple process, which irrigates the fields,[i] may convert the wool of the Arcadian flocks into cloths.[j] The silk and the cotton are both products of its soil. Nor is the Grecian mariner any longer alarmed by the waves of the Sunium and Malaic promontories. He spreads the sails of his beautiful barque to every wind, and wants only a little more education and practice to venture every sea. Hydra and Psarra shew, that the Greek needs only commercial inducement and opportunity. He possesses excellent harbors, and the geographical position of his country is unrivalled; and now that he has escaped from the chains of Turkish despotism, his active genius may be expected to lead him very far into the great system of commercial enterprise.

It would seem, then, not only that a greater number of people may now be sustained in the Peloponnesus, and in Greece at large, than could have been sustained in ancient times; but that the bounds cannot well be set to the rise of that people on the scale of numbers, of wealth, and of power. Grant to the Greek people a wise and paternal government, a sound and universal education, an enlightened, pious, and laborious Christian ministry, a scriptural worship, and correct morals pervading the community; and they will be sure to command the respect of mankind.

It enters within the design of this work to give some account of the existing government of Greece. I shall confine myself chiefly to a statement of facts, as they appear in official documents for the years 1828 and 1829.

J. A. Capo d'Istrias, on assuming the Presidency in Jan. 1828, found the government administered by an executive committee and a council. The former ceased by law, on his arrival. Finding it impossible to convoke

(i) See p. 99.

(j) Two centuries have not elapsed, since *England* purchased nearly all her woollens from Belgium, and scarcely one, since she obtained her cotton goods from Germany.—*Say's Political Economy.*

a national congress immediately, he proposed a provisional government, which should be based upon the acts of Epidaurus, Astros, and Trœzen, and be composed of men possessing the confidence of the people; and that the government so organized, should hold itself accountable to a future congress, both for its acts and its existence. A plan was accordingly laid before the council, of which it approved, and then it passed an act for its own dissolution.

The government, as formed on the plan proposed by the President, consisted of a council of twenty-seven members, called the *Panhellenium*, with the President at its head. The council was divided into three departments, having charge, respectively, of the finances, internal administration, and military affairs, each with its proper officers. The appointments were all made by the President. Greeks who were not born in the territory of liberated Greece, were eligible to a seat in the Panhellenium. The meetings of this body were to be held daily, Sundays and the great feasts excepted, and it might properly deliberate upon whatever concerned the welfare of the nation. The doings of each day were to be stated verbally to the President, by the chief secretaries of the several departments; but it was upon written reports of its doings, made out by the secretaries and subscribed by the chairman of the whole body or of one of its departments, that the decrees of the President were to be founded.

Besides the secretaries of these three departments, two other offices of secretary were instituted, under the titles of Secretary of State, and Secretary for Foreign Affairs. These two secretaries, with the chief secretaries of the three departments above mentioned, and the President as chairman, were a council for particular cases.

An ecclesiastical commission was appointed, and instructed to communicate information to the government relative to the state and necessities of the church.

The members of the new government took the oaths of their respective offices on the 7th of February 1828.

To relieve the finances of the state, a national bank was instituted Feb. 14th. The army was organized on the 18th; and about the same time a law was promulted regulating ship's papers in every material respect according to European usage, and declaring under what circumstances vessels and their crews would be regarded and treated as pirates. Fifteen days after this, admiral Miaules was sent to the northern Sporades in search of piratical vessels and boats. He seized forty-one in Scopelos, thirty-eight in Sciathos, and others in Scyros and Thasos. Of these he burnt and sunk forty-one, sent twenty-nine to Ægina, and three were lost by a violent wind. On the 16th of March, the President ordered all Moslem prisoners, that were scattered among the Greeks, to be collected for the purpose of effecting an exchange of prisoners. These were in a state of slavery; 110 were collected, and exchanged at Mothone for 172 Greeks. In June, the rate of interest was limited by law to ten per cent.

The tithes (or taxes) are farmed out by auction to the highest bidder—a mode of raising them to which the Greeks appear to have long been accustomed. The provinces and towns are allowed to purchase their own taxes, through commissioners appointed for the purpose. Extraordinary pains were taken at the commencement of the year 1829 to prevent abuses in the sales, and a considerable increase of revenue was the consequence. The revenues from January 1, 1828, to April 30, 1829, were nearly 570,000 dollars.[k]

The *Demogerontes*, of whom repeated mention has been made in this volume, appear to have belonged to the old system of government. The President published rules for their election soon after he entered upon the duties of his office. No person can be a candidate for the office of a demogeron, unless he pays a "considerable sum" in taxes, and has attained the age of 35 years

(k) They were 8,539,969 piastres; not including the subsidies from France and Russia, appropriations from the private estate of the President, &c.

The list of candidates is prepared by the extraordinary commissioner of the province, aided by the demogerontes whose terms of office are about to expire. The elections are made by ballot, and, until the qualifications of electors are determined by law, the privilege of voting is to be enjoyed by all citizens who have completed their twenty-fifth year. A demogeron is chosen for every hundred families, and the duties appertaining to the office resemble those of our town officers. In every district, however, four or five are selected as the special council and agents of the commissioner of the province. These are called provincial demogerontia.

The *Extraordinary Commissioners* represent the President in the several provinces. They were appointed for the Peloponnesus and the islands, early in his administration. The greater part of continental Greece was not in a state to admit of a civil organization.

The law appointing a *judiciary* is dated Dec. 27, 1828, but it did not go into effect for several months. By it one of the demogerontes in every village, town, and city, is constituted a justice of the peace. A court of common pleas is also established in each department, or province, consisting of a president and two assistants, to be chosen by government from a nomination of five made by the provincial demogerontiæ. At Syra a commercial court has been established, consisting of a president and four judges; and other similar courts are promised in case of necessity. A court of final appeal is held at Argos, composed of a president, a vice-president, seven judges, and a public attorney. Trespasses and petty offences come before the justices of the peace, with the right of appeal to the common courts in particular cases. Criminal offences come before the common courts, with a right of appeal to that at Argos. In civil cases the Code Justinian is followed; in commercial, the Code Napoleon. I do not learn that there is trial by jury, and perhaps the people are not prepared for it; nor are the judges yet appointed for life.

Some of the proceedings in relation to the fourth National Congress, which was held at Argos in the summer of 1829, are important in their bearing upon the national character.[l]

The decree for the convocation of this assembly was published March 16, 1829. The day appointed for the meeting of the people, and also for that of the electors was the first SABBATH, that should occur eight days after the order was received from government. The place of meeting was to be the *church*. As soon as mass was ended, the officiating priest was required to read with a loud voice the decrees respecting the congress. Then he must read a list of the voters, and this list must be confirmed by the majority of votes of the assembled citizens. All, except the authorized voters, now retire from the church, and the priest comes into the midst of the assembly, holding in his hand the *gospel*, upon which they take the oath given below, which is read by one of the oldest persons present, and repeated by the rest of the citizens, with the right hand uplifted.[m] At this first meeting a certain number of persons were to be chosen, called electors, but in fact a committee for nominating candidates for the suffrages of the people, when they should meet to elect their representatives. These electors were designed to operate as a check upon the ignorance or thoughtlessness of the multitude.

(l) The 1st Congress met at Argos, and afterward adjourned to Epidaurus, where they declared their national Independence, and proclaimed a Constitution, January 27, 1822.

The 2d Congress met at Astros in April 1823.

The 3d Congress met first at Epidaurus, in April 1826, and again near Trœzen, in the spring of 1827, where Capo d'Istrias, a native of Corfu, and many years Secretary of State to the emperor of Russia, was elected President of Greece for the term of seven years.

(m) "In the name of the most holy and indivisible Trinity, I swear before the altar of the God of truth, that in giving my vote I will not be influenced by any motives of friendship or hatred, of fear of loss or hope of personal gain; but that I will give it according to my conscience, and without any respect to persons."

The reader will observe, that the *gospel* is used in the administration of this solemn oath, and not the picture of some saint. So far as we know, this is the uniform practice in the administration of oaths by the Greek government.

From the candidates proposed by the electors in the several districts, the people were to choose the members of their national congress.

In this election, thirty-eight of the districts, or old provinces, elected the President himself for their representative; probably because the people reposed more confidence in him, than they did in their primates, from whom they might not otherwise know how to withhold their suffrages. This made it necessary to order a new election. The meeting of the congress was now appointed at Argos, to be held on the 7th of July; but it was not fully organized until the 23d, when the President delivered his message. The congress was adjourned on the 18th of August. Thirteen of the acts passed at this session have been published.

The government was now reorganized under an act of the congress, the President (who had been elected for a period of seven years) still remaining at its head. The Panhellenium was replaced by another body, consisting also of twenty-seven members, called the *Gerousia*.[n] Twenty-one of these members were chosen by the President out of a list of sixty-three candidates submitted to him by the congress: the others he elected at discretion. The senate gives its opinion with regard to all acts that are of the nature of laws, but has not the power of a negative upon the decisions of the President. His decisions have equally the authority of laws, *pro tempore*, whether the council approve of them, or not; but where they refuse to concur, the responsibility to the national assembly rests wholly with him.[o]

Besides the senate, there is a ministry, divided into four departments, each with a secretary; viz. the Home

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(n) Γερουσία. This word properly means a *Senate*. It is, however the word used in the Ionian Constitution for *Parliament*. Where the word is employed to denote the representative body of the nation, or national legislature, Americans would translate it *Congress*.

(o) An exception is made in regard to the national domains and the other property of the state. Nothing can be done to affect them, without the previous consent of the Gerousia.

department—the Foreign department, including Commerce—the Judiciary—and that of Public Education and Ecclesiastical Affairs. The congress offered the President an annual salary of 180,000 *phœnixes*,[p] but he declined it for the present. The representatives receive no pay. They are to be reassembled as soon as the executive government has completed certain preliminary duties.

The present government is regarded as provisional and experimental. The nation is looking forward to a time when the constitutional acts of Epidaurus, Astros, and Trœzen shall be revised, though without any departure from the principles admitted when those acts were adopted; and also to the enacting of so many other laws, as shall be necessary to give clearness and stability to the administration of their government. Among the fundamental principles, these were expressly asserted by the last congress; viz.—that the representative assembly of the nation shall be divided into two houses, and shall exercise the legislative and executive powers, and that the judges shall be appointed for life.[q]

It is due to the President Capo d'Istrias to say, that he appeared to enjoy the confidence and affection of the great body of the people.

Early in the present year the Plenipotentiaries of Great Britain, France and Russia, made choice of Prince Leopold of Saxe-Cobourg, as sovereign and hereditary prince of Greece; but the Prince, on learning the actual condition of Greece, and the feelings of the people with regard to an appointment in which they had no voice, declined the honor.

The Greeks suffered enough in their late struggle for the blessings of liberty, to entitle them to a government, that shall be modeled to suit their views and wishes as a people, and administered with wisdom, energy, and

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(p) The new coin mentioned in the note, p. 40. The sum is equivalent to 30,000 dollars.

(q) Several acts of the government in relation to education and religion will be noticed when we speak of those matters.

kindness; and the friends of Greece and of true Christian liberty will rejoice, if that country may be allowed the blessing of such a government, whatever be its form: only let it secure to the people the enjoyment of all those rights, which the Author of nature and of the gospel has given them.

CHAPTER II.

STATE AND PROSPECTS OF EDUCATION.

State of education in the last century—Means of instruction enjoyed by the Greeks previous to the revolution—Resort to foreign universities—Heroic patriotism of five hundred educated Greeks—Activity of the Grecian mind—Few books yet in Greece—Public spirit of the Zosimades—Elementary education quite overlooked before the revolution—Great interest beginning to be taken in it—Views, plans, and proceedings of the Greek government.

PREVIOUS to the middle of the last century, the Greek nation was plunged in profound darkness. An ignorant clergy led at their pleasure a people still more ignorant. Parents were too much exhausted by oppression, or too much blinded by superstition, to give a good education to their children. If, at long intervals, a young man expatriated himself to seek that knowledge in Europe, which his own country did not afford him, his search was generally confined to Italy, and his studies directed to medicine, or theology. The former he usually commenced without any preparatory studies, and pursued just far enough to enable him to return to his country a conceited and mischievous quack; and the knowledge he acquired of the latter was directed to the composition of wordy and useless controversies. The great body of the nation scarcely knew how to read and write. With the exception of a few ecclesiastical or controversial works, issued from the presses of Jassy and Bucharest, towards the close of the 17th and at the beginning of the 18th centuries, the press at Venice was almost the only one that printed for the Greek people; and, with the exception of the books necessary for religious worship, and some few for schools where an-

cient Greek was taught, the publications of the press at Venice were better adapted to augment, than to remove, the ignorance of the nation. By a happy accident, Rollin's Ancient History and Telemachus form an exception to this remark.

In 1766 a work on experimental philosophy, and another on logic, both upon the inductive method, were published by two respectable ecclesiastics, and gradually introduced a new mode of thinking into the higher seminaries. Commerce, also, began to flourish, and brought riches to many. Besides its direct and immediate influence upon the nation, to increase the stock of knowledge and enlarge the range of thought, it scattered Greek mercantile houses in Italy, Holland, and Germany, to enjoy the advantages of those countries, and thus many youth were enabled to place themselves at the best universities in Europe. In Greece itself schools were established in numerous villages, and several colleges were founded. As if in imitation of the original rise of Grecian literature, it found its recommencement in Ionia. Chios, or Scio, the country of Homer, took the lead, in the establishment of its college. Other places followed, in an honorable emulation. These colleges not only received a support, but the liberality of Greek communities and of rich individuals educated many young men in European universities. Not a few of the more wealthy Greeks, among whom the Zosimades hold the first rank, liberally aided in the printing of useful books for their nation; so that Greece soon saw the works of the ancient literati revisiting their native soil, explained in its modern tongue, and accompanied by a crowd of modern works, original and translated, in almost all the sciences and in general literature. And to the honor of the Greek clergy be it said, that so far from hindering this work, or looking upon it with a jealous eye, they were, with few exceptions, among its most zealous supporters.

The above remarks are taken, with little variation, from Coray's work in French, entitled *De l'Etat*

actuel de la Civilization dans la Grece, published in 1803. An anonymous writer in the Greek Gazette for 1828, accuses Coray, who is from a Chiote family, of excessive *Chiotism*, and affirms that the colleges in Haivali, Constantinople,[a] and Smyrna, existed before that of Scio, and taught the sciences more exactly.

It is not my design to attempt giving a view of the literature of modern Greece;[b] and the foregoing remarks would suffice, as an introduction to the results of the personal observations made by Mr. Smith and myself of the state and prospects of education in Greece, did they somewhat more explicitly state how far the *means of education* had accumulated among the Greeks, previous to their revolutionary struggle.

Two of the most celebrated Greek colleges, at the commencement of the revolution, were those of Haivali and Scio. The college in the former place was commenced in 1803, and in 1818 had 200 scholars—of whom about half were from foreign parts—four professors, a library of 700 or 800 volumes, and many astronomical and other scientific instruments.[c] At what time the school in Scio became entitled to the appellation of a college, I do not know. Its scholars in 1818, were between 500 and 600, and its library was said to contain 4,000 volumes. The number of masters on the establishment, the following year, is stated at fourteen. The course of study then embraced the Greek, Latin, French and Turkish languages, theology, ancient history, logic, metaphysics, moral philosophy, rhetoric, arithmetic, algebra, geography, mechanics, optics, painting, experimental philosophy, and chemistry.[d] The

(a) The academy of Couroutzesme, on the Bosphorus, established by Demetrius Merousi, a Greek of the Fanal, (a part of Constantinople,) to whose memory Greece is largely indebted.

(b) Whoever desires to see such an exhibition, is referred to a work, by *Jacobaky Rizo Neroulos*, entitled *Cours de Litterature Grecque Moderne*, printed at Geneva in 1828; or to an article, compiled from that work, in the North American Review for October 1829.

(c) Jowett's Christian Researches in the Mediterranean. London, 1824. pp 60—63.

(d) Id. pp. 69—76.

Greek school at Athens had a well selected library of 700 or 800 volumes.[e] The founder of the college on the Bosphorus, who had also an agency in establishing those of Scio and Haivali, provided it with a library, philosophical apparatus, and professors in the sciences, and saw it filled with students.[f] One of the last persons who occupied the chair of this institution, Stephen Dunkas, conceived the idea, in union with the lyric poet Christopoulos and three or four other Greeks, of founding an university at Ambelakia, a town at the foot of mount Pelion, in his native Thessaly, and expended part of a considerable fortune in purchasing philosophical, chemical, and astronomical instruments, which he transported to the place of their destination.[g] Another of the principal literary institutions of the Greeks, was at Joannina in Epirus.

Printing presses were in operation at Scio, Haivali, and on the Bosphorus.[h]

All these means of instruction, excepting some of the teachers, have been swept away by the tempest of war.

The college at Smyrna contained about 300 scholars in 1819, and nine masters.[i] It was closed for some time, after the Greek revolution commenced, but was in operation in 1829. There were then about 300 scholars, and its library contained 200 or 300 volumes. Though a respectable school, it seems hardly entitled to the name of a college. The most important high school in the Morea, was that of Demetsana. In its library were about 1,000 volumes, but the school had depreciated. The school-house and about half the library survive the war.[j]

(e) Jowett's Researches, p. 80.
(f) Dr. Walsh's Narrative of a Journey from Constantinople to England, p. 159.
(g) N. A. Review, vol. xx, p. 349.
(h) Greek Gazette. There was a press, moreover, at Boscoplos, in Macedonia, but I do not learn its fate.
(i) Jowett's Christian Researches, p. 53.
(j) See p. 105.

In foreign countries the Greeks had a number of colleges and schools for the education of their youth. In Jassy and Bucharest, there were colleges; in Odessa, Leghorn, Venice, Trieste, and Vienna, there were classical schools. Printing establishments existed at Jassy and Bucharest, Vienna and Venice.

At none of their schools and colleges, however, do the Greeks appear to have regarded a thorough and finished education as attainable. They were, therefore, coming more and more into the practice of sending their young men of respectable families to different universities of Europe, generally to those of Italy and Germany. The extent to which this practice had been carried, is evident from the fact that, in 1821, nearly 500 Greek young men abandoned their colleges, and the mercantile houses where they had been placed after finishing their collegiate studies, and, completely armed, repaired from Italy, Russia, and Germany, to the standard of Ypselantes in Wallachia. There they enrolled themselves into a corps called "the sacred band"— inscribed upon their banners "DEATH, OR FREEDOM," and also the motto which was upon the Spartan shield, "EITHER THIS, OR UPON IT"[k]— and shortly afterwards, while emulating the heroism of Thermopylæ and Marathon, were nearly all cut to pieces by the Turkish cavalry on the fields of Drageschan.[l]

The activity and enterprise of that comparatively small portion of the Grecian mind, which had enjoyed the advantages of cultivation, were surprisingly great between the years 1800 and 1821. More than 3,000 new works, generally translations, were printed in the modern language during that time; and the prospectus of a new work was hardly announced, when a sufficient number of subscribers was obtained to carry it through the press.[m] The best poets, philosophers, and historians of

(k) Η ταν ἡ επι ταν.
(l) Walsh's Journey, p 142.
(m) N. A. Review, vol. xx, p. 351. Very many of these works no doubt were *dramas*.

England, France, and Italy, are to be found in the modern Greek, printed chiefly at Vienna and Venice.[n] Indeed the language contains quite a variety of books, both translated and original, in almost all the sciences, suited for schools of a higher order.

Very few of these books, however, are yet in Greece. We rarely found a classical school, (as those small schools which are designed chiefly for teaching the ancient language are called,) that had three copies of the same book. This is true, also, of the schools which teach arithmetic, geography, astronomy, etc. in respect to books relating to those sciences. For a remedy to this evil, the Zosimades, wealthy and public-spirited Greek merchants of Moscow, who have been the patrons of Coray in his numerous publications, some years since ordered copies of his edition of the ancient classics to be distributed gratuitously throughout the schools of Greece. But everything is now to be done anew; and N. Zosimas, the surviving brother of that distinguished family, wrote to the President from Moscow, in October 1828, that he had directed what books belong to his house in Trieste and Venice to be sent immediately to the government for the schools. He promises more, as soon as the Black Sea shall be open. In consequence of this order, 5,152 volumes, of forty different works, were received near the end of the year. We saw them in one of the apartments of the Orphan School. Some are ancient classics; the rest treat on history, geography, grammar, mathematics, etc. Two Frenchmen have, also, given books—one 500 volumes, the other to the amount of 100,000 francs, or 20,000 dollars. In November 1829, a Greek made a donation of 160 volumes in Greek, French, and German.[o]

Few of these books are believed to be adapted to primary schools; but, in general, they will be very

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(n) Jowett's Researches, p. 315.

(o) Greek Gazette.—This man gave, at the same time, *two richly ornamented pictures of the Virgin.*

useful in the higher seminaries. Such acts of munificence, too, when they become known, will be likely to operate by way of example in the various parts of Christendom.

Elementary schools were in a great measure overlooked by the educated class of Greeks, previous to the revolution. Their enthusiasm was spent upon academies and colleges. If village-schools were multiplied, as Coray says they were, little thought was bestowed upon an improvement of their character. And of what use were they, when their masters were profoundly ignorant, and when the books employed in them were in a language, which the teacher rarely understood, and the pupil never? The instructors were usually parish priests, who thus sought to augment their pittance of support. The books—a very small spelling-book, a collection of prayers, and the Psalter—were all in ancient Greek. From these schools the girls were excluded; and the boys, scarcely more favored, were occupied about mere words, and beheld only the shadows of knowledge, while they thought, perhaps, that they were grasping the substance.

Up to the present time, the village-schools on the old plan, which are rather numerous in Greece, accomplish very little for the mind. The whole process of instruction gives the least possible employment to the understanding. The people, however, are fast learning the inefficacy of the system. We observed that the more intelligent of them, when conversing with us, seldom reckoned these schools among their means of education; and even an unlettered peasant, who was employed by the French scientific corps in digging for antiquities on the plain of Olympia, pronounced them to be "false schools."

Since the revolutionary struggle commenced, a desire to improve these schools by introducing the system of mutual instruction, and the use of school-books in the modern language, has been gradually diffused through

the nation. About the year 1824, the Greek legislature ordered, that a grand central school for the education of teachers on the Lancasterian plan should be established at Argos, and that each district should send two pupils to the school.[p] The events of the war seem to have prevented the execution of this decree; though flourishing Lancasterian schools existed, soon after, at Tripolitsa and Nauplion, and a writer in the Greek Gazette affirms, that fourteen schools for mutual instruction sprang up in the islands during the turmoils of the revolution, where before there was only one.

At the period of our visit, the people seemed much more interested in the establishment of Lancasterian schools for primary education, than of academies and colleges. Not that they deemed the higher seminaries unimportant; but everything could not be done at once, and it seemed of vital importance to the new state, that the rudiments of knowledge should be very speedily diffused among the ignorant mass of citizens.

The views and proceedings of the Greek government in relation to this subject, are worthy of particular notice, both because they are partly the result of the national feeling, and therefore show what that feeling is, and because they must necessarily exert a great influence upon it.

The Instructions I received from the executive committee of the Board of Foreign Missions, directed me to propose inquiries to the President of Greece on certain points, respecting which information was desired in order to know how far the Greek people could be assisted in promoting their own intellectual and moral improvement. This part of my duty was rendered easy by the urbanity of the President, who, in three interviews, gave frank and explicit answers to my inquiries, and afterwards delivered me in writing the

(p) Blaquiere.—Mr. Emerson says, that the Philomuse Society of Athens, which was formed in 1813, established several Lancasterian schools in different parts of Greece before the revolution.

substance of his more important communications.[q] From these sources, and from official papers for the years 1828 and 1829, I derive an illustration of the views entertained by the Greek government, and of the course that government has taken and is likely to take, in reference to popular education.

As early as April 1828, the provincial governors were instructed to inform themselves concerning the schools existing in their respective departments, and, if there were none, to take measures for their establishment, "always keeping strictly within the limits of elementary education." The President, in his tour through the Peloponnesus, a year afterwards, fostered the universal desire he found for schools, by visiting and encouraging those which already existed, and by promising to establish schools where there were none. On his return from this tour, he expressed to the patrons, teachers, and pupils of the schools, through the public paper, the high gratification he had derived from those he visited; proposed that the teachers should recommend such of their scholars as they thought worthy of being placed in the contemplated normal school; and promised a reward of three hundred piastres for every scholar thus recommended, who should on examination be admitted. In his message to the congress at Argos, the President used the following language:—"We hope to be able," he says, "with the help of God and of the generous friends of Greece, to provide, in a short time, for every province and every village the advantages of elementary schools. As soon as this basis of national improvement is firmly established, the government should aim, without delay, to form central schools in the several provinces, where scholars, after leaving the schools of mutual instruction, may receive a superior education in the belle-lettres, the sciences, and the arts." These sentiments were

(q) These documents, with an account of my personal intercourse with the President, were published in the Missionary Herald, vol. xxvi, pp. 41—49.

reciprocated by the national assembly, which expressly declared that the social and civil regeneration of the country must be built upon the reforming influences of the Christian religion, and of a correct system of education. Indeed, the importance of education, as a means of national prosperity, seemed to us to be strongly felt by the several branches of the government. Callergis, the governor of the northern Cyclades, declared, in an official paper, that the diffusion of knowledge was the only means by which the Greeks could be proved, in the view of enlightened Europe, to be worthy of their liberties.

The plan proposed by the government for its own measures in relation to this object, is similar to that, which is hereafter to be described as going into operation in the Ionian Islands: viz. *First*, the establishment of primary schools, on the system of mutual instruction; *Secondly*, the institution of classical schools, or academies, in the several provinces; and *thirdly*, the founding of an university. I do not find that any measures have yet been adopted with direct reference to the university; nor that any classical schools have been commenced by the government, excepting the one for the education of teachers at Ægina. That was to be opened on the first day of the present year, and the branches to be taught in it were the Greek grammar, the history of Greece, geography, the French language, and the best Greek writers in prose.

The later acts of the government evince a strong disposition to subject to its control all the Lancasterian schools in the nation. "As the method to be followed in schools for mutual instruction," says the government in an act dated October 1829, "has not hitherto been settled by a written ordinance, each instructor adopts a system of his own for the direction of his school. The division of the students into different classes, the degree of knowledge which they shall possess before they are promoted from a lower to a higher class, the examinations to which they should, on this account, be sub-

jected,—none of these things is firmly and uniformly regulated in any one school. We therefore deem it necessary above all things, that a regulation should be made, *which all instructors shall be ordered to follow.* The object of this regulation shall be to determine, (1.) the number of classes, which shall compose each school; (2.) *the studies, which the scholars shall be taught in each of these classes;* and (3.) the manner, according to which the students shall be examined before they go from class to class."

For the purpose of facilitating the organization of the schools, and of introducing an uniform method of teaching, three committees have been appointed, and commissioned to "translate and compose elementary books, and to review those which are already translated." The first, consisting of the bishops of Ægina, Talanti, Rethymna, and Cyrene, were instructed to engage immediately in the composition of a prayer-book, and a religious synopsis and catechism. The second committee, consisting of the teachers of the central school at Ægina, and one other Greek, is to present to the government a grammar and dictionary of the ancient language. The third committee is composed of M. Dutrone, a French gentleman connected with the Society at Paris for Elementary Instruction, together with two Greeks, one of whom is N. Niketoplos of the Orphan School. This last committee is to review the tables and books already translated for the use of the Lancasterian schools, and to submit also to government their observations upon other books relating to the fundamental branches of public instruction.

While contemplating these measures of the government, and reflecting on the unfavorable bearing which some of them may possibly have upon the endeavors of friends of Greece in other countries to promote the moral and spiritual regeneration of that interesting people, it is cheering to recur to a declaration in one of the President's communications to myself. In describ-

ing the plan, on which the philhellenes[r] of my own country desired to establish schools in Greece, I had stated, among other things, the kind of books we should use, naming particularly the Psalter and New Testament translated into the modern Greek language. Referring to the plan, of which I had given him the outline, the President says in reply:—"The plan is that which I have followed, and which I purpose to follow, in order to discharge, by the help of God, my duties in this so essential a part of the difficult task confided to me. I am at present occupied in the organization of a normal school for mutual instruction, in order to be able to furnish the different provinces of Greece with a sufficient number of teachers. While these teachers are preparing themselves, school-houses must be built in the different provinces, where the war has left nothing but ruins, and all the other articles in the mean time be provided, which are necessary to the organization of these establishments. In the number of these articles I cause to be entered *the Bible, the New Testament, and the Psalms, translated and printed in modern Greek.*"

One point, therefore, of vital interest, may be regarded as settled, so far as the declaration of the present chief magistrate can determine it;—that, whatever other books the government may admit into their system of education, and whatever others exclude from it, that great standard of the truth, that infallible regulator of the life, that original fountain of the best literature and science, THE BIBLE, is to form a component part of the system. How unlike the policy generally pursued by Roman Catholic states! And if this policy be adhered to, and if the word of God shall be placed in all the schools of Greece, and shall be read in them, as it has long been in the schools of New England—the great point is certainly gained: and it may be hoped,

(r) The word by which the Greeks denote their friends of other countries. I use it to avoid circumlocution.

that any other arrangements at variance with this in their spirit and tendency, should there be such, will be like mists of the morning twilight before the rising day.

The government has stated, that 300 and even 400 Lancasterian schools are needed. These might furnish the means of instruction to 75,000 or 100,000 children. Only twenty-five had been established when we travelled through the country. In these were about 3,000 pupils, but the number might be increased, perhaps, to 6,000. These schools were nearly all established by the Greeks themselves, with little aid from abroad. In some instances the public revenue had been taxed to assist in the erection of schools, but the national treasury is too poor to render much assistance in that manner. The government gives its countenance to the schools, it induces the people to subscribe for them, it prescribes rules for their conduct, it solicits aid for them from abroad; but it can at present do little more. There is, however, one source within the limits of the country, from which a revenue is to be obtained for the benefit of learning, and that is the numerous *convents*. The fourth congress authorizes the government to make such arrangements in the convents, as that they may be made to afford assistance in the establishment of schools, academies, colleges, and public presses. Some instances, in which the incomes of these institutions have been called pretty largely into requisition, will be noticed in the next chapter. Foreign aid is desired in the form of a loan to the government; and in that form the government have requested it from their friends in Europe and America:[s] and a treasury has been established, in which all money is deposited, that is particularly designed for education and the public press.

Whether the authorities of the Greek nation will exert any direct influence to embarrass the independent exertions of philhellenes to establish and conduct seminaries of learning among them, yet remains to be

(s) See Missionary Herald, vol. xxvi, p. 44.

seen. Such an interference would be contrary to the spirit, if not to the letter, of their constitution, and injurious to their national character; and therefore I must believe, until I see decisive evidence of such interference, that it is not designed to be attempted. The acts I have quoted may be intended to apply only to such schools as are founded by the Greeks themselves, and not to those which are the result of foreign agency; and if applied to all, may yet be so discreet and tolerant in their details and execution, as to meet the views of enlightened philanthropists generally. Should, however, the apprehensions of some excellent men be realized, and Greece prove recreant to the principles of civil and religious toleration, the authors of such a bitter disappointment to her best friends, and of such an opprobrium on her name and cause, will bring on themselves deep and merited disgrace in the eyes of Protestant Europe and America.

CHAPTER III.

STATE AND PROSPECTS OF EDUCATION.

Feeling among the people at large on the subject of education—Subscriptions in towns and villages for free-schools—Contributions made by convents—Individual munificence—Rise of the female school at Syra—Letter from a Greek female—"American School" at Syra—Sabbath-school at Syra—Orphan School at Ægina—Schools at Nauplion, Argos, Tripolitsa, and Demetsana—Scarcity of elementary books—In what manner a supply is to be furnished—What books would be acceptable—Vast importance of this branch of benevolent effort—Printing presses—On the establishment of schools—*System of instruction in the* IONIAN ISLANDS—Preliminary observations—Elementary schools—Classical schools—University—Theological Seminary—General remarks.

WE heard of no diversity of opinion among the numerous foreigners in Greece as to the state of Greek feeling on the subject of education. All agreed, that there was an universal and strong desire, that the male youth might enjoy the blessing of good schools. In this desire the clergy participated with the laity. The feeling was strongest, however, among the youth themselves. With respect to female education, there was in general much apathy, and often a prejudice against it; yet both the prejudice and the apathy were beginning to yield to more liberal sentiments.

Subscriptions for the establishment and support of Lancasterian schools, have been commenced in not a few towns and villages of Greece; and, considering the poverty of the people, the great relative value of money in that part of the world, and also that the schools attempted are in the fullest sense *free-schools*, the alacrity which the people have thus manifested, entitles them to our sympathy and aid. From the many authentic facts in our possession, a few will be selected.

The town of Arkadia, on the western coast of the Peloponnesus, was burnt by the Egyptians, and among

270 families which it now contains, 108 have been deprived of their male head. The fifteenth day of March 1829 being a festival, the governor addressed the people in the church after mass, exhorting them to make the day a real feast, by taking measures to establish a Lancasterian school. A subscription was immediately opened, and in less than an hour it amounted to 2,700 piastres. In the course of the day, twenty-eight Greek females added 700 piastres to the subscription, and a number gave their gold rings and other jewels.[a] When we were there, in June, the subscription had risen to 5,000 piastres.

The inhabitants of Mothone, in the same province, at a public meeting subscribed 3,900 piastres.

The governor of Argolis, while at Cranidi, a town in the southern part of that province, in the summer of 1828, called a meeting in one of the churches, and there, after an address from one of the priests, opened a subscription for a school, which he himself headed with 500 piastres. The inhabitants, although their native language is Albanian, showed great zeal in the project, even women and children soliciting money from their husbands and fathers, that they might contribute to it.[b] The subscription, as reported in the Gazette in

(a) Greek Gazette.—A piastre has already been stated to be the fifteenth part of a Spanish dollar.

(b) It has already been stated, that the Albanian language is the common dialect of certain districts in Greece; as of the islands of Poros, Hydra, and Spetsæ, and of the Argolic peninsula below Epidaurus. It is spoken by more than half of the inhabitants of Argos, by those of about twenty villages between Calabryta and Patras, of several villages in the neighborhood of Paloumpa, of a number on the plain of Lacus, and in the district of Helos, and between Monembasia and Leonidi. It is also the language of about ten villages in the island of Andros. It is corrupted from the proper Albanian, and is considered, even by those who use it, as a vulgar dialect. To discourage its use, it is forbidden to be spoken in the schools of Argos and Hydra, and I believe in the Lancasterian schools generally. This fact explains the remark above, borrowed from the Greek newspaper, respecting the zeal of the Cranidiotes. Albanian is too much corrupted in liberated Greece, to allow the translation, which has been made of the New Testament into that language, to be of much use there.

The *Wallachian* does not seem to be the common language of any district in the Peloponnesus, though there are some, and possibly many, scattered Wallachians.—The Leonidiotes have a dialect peculiar to themselves, and scarcely understood abroad, but it appears to be of Greek origin.

October, amounted to 8,776 piastres, of which twelve priests contributed 670, the abbots of two convents 800, and eighteen females 845. A handsome and commodious school-house was nearly completed, when we passed through the town in May 1829.

The inhabitants of two villages in Laconia, called Kato Rise and Bardeno-chorio, wrote to the governor of that province in May 1829, that, being desirous of establishing a Lancasterian and a Hellenic school (or a school for teaching the ancient Greek,) they had subscribed 6,791 piastres. But as this would not suffice, they pray government to ratify a proposition, which the abbots of four convents in their neighborhood had cheerfully made, to contribute 3,300 piastres more to the object.[c]

A town, situated among the rocks of eastern Mane, subscribed about 3,000 piastres, of which the bishop gave a sixth part; and because this was not enough, the people appropriated the like sum annually, from the income of a convent. This was for a Lancasterian school. They had already established a Hellenic school, which was supported by an annual subscription of 2,500 piastres, and was said to be the first school of the kind ever attempted in Mane.[d]

Another town among the same rocky and barren cliffs, but farther south, raised 5,250 piastres; of which, however, the archimandrite subscribed 1,500, probably from the income of some convent, and this latter sum was to be repeated annually.[e]

The inhabitants of Calamata, in Lower Messenia, subscribed 10,365 piastres, including 5,000 from two convents, for the establishment of schools; and for their support, the citizens agreed to pay one-half *per cent.* of their income, and the merchants one-half *per mill.* of their capital.[f]

(c) Greek Gazette.
(d) The town was Marathonesi. The facts we learned by personal inquiry. The Hellenic school, though designed for classical studies, had not a single classical book.
(e) Greek Gazette.
(f) Ibid.

In the island of Santorene the inhabitants established four Lancasterian schools, and one central classical school, and, in a general meeting, voted that private landholders should pay an annual tax of one piastre on each stremma of land, and the convents five piastres, for the permanent support of those schools. The vote was sanctioned by the bishop and governor.[g]

The reader will have noticed in what manner the *convents* contribute to the schools. At Myconos the inhabitants established both a Hellenic and a Lancasterian school, by means of funds derived from a convent on their island. The monasteries of Anapha, Amorgos, and Scyros, have aided in establishing free schools in their respective islands. A considerable part of the income of the convent on the island of Poros has been appropriated to the support of a school in the town.

But the most striking facts in relation to monasteries are yet to be related. The government Gazette contains a letter from the island of Samos, written at the close of 1828, the statements of which are confirmed by the acts of the local authorities. In that letter it is said, that the governor and demogerontiæ of the province, knowing that the incomes of the convents of Samos were considerable, invited the abbots to a meeting, and represented to them the necessity of establishing Lancasterian schools for the youth of the island. "These fathers," continues the letter, "not less friendly to learning than to virtue, immediately offered, spontaneously, all the incomes of their monasteries for the support and establishment of schools, promising to live in future on the produce of their own proper estates. A truly praiseworthy zeal! May it be imitated by all the fathers of monasteries!" In the opinion of the writer, means were thus secured for putting into operation eight Lancasterian and three Hellenic schools.

(g) Greek Gazette.—A *stremma* is about two-thirds of an acre.

The people of the island of Andros, after resolving, at a public meeting which was attended by the governor of the province, that one Hellenic and three Lancasterian schools should be formed in their island, adopted the following plan for obtaining the means for their establishment and perpetuity. (1.) They resolved upon a contribution among the citizens: (2.) Having appointed two men to the office of notaries, who were able, on account of their wealth, to discharge the duties *gratis*, they ordered all the usual fees of that office to be collected for the benefit of the schools: and (3.) They voted that all money due to either of the three monasteries of the island, should be made the property of the schools; "the fathers in these monasteries," says the resolution, "very gladly delivering up their notes to be renewed in the name of the school."

The only other instance of this species of tax imposed upon the convents, which I shall mention, occurred in Acarnania. Extracts from the correspondence between the abbots and the provincial governor, will shew the nature of the influence which was employed to awaken public spirit in the monks, and also the disposition of the government to render the monastic institutions useful to the nation. "Your exhortations and persuasive arguments," say the abbots, "have made such an impression on our minds, that we have resolved, notwithstanding our poverty, to defray the cost of two buildings, one for a Hellenic school, the other for a school on the system of mutual instruction, and also to pay the annual salaries of the two instructors. You cannot but know, sir, how our monasteries have been destroyed, and our fields laid waste. The evils of a long war do not prevent us, however, from cheerfully contributing towards this sacred cause." Then follow the names of ten abbots (Ηγουμένοι) with their subscriptions, amounting to 8,000 piastres, which they hope will suffice to erect the buildings, and pay the teachers for the first year. The language of the governor in reply is worthy of special notice, as the correspondence has been published in the government

Gazette, with the sanction of the President. "You, holy fathers, are indeed the virtuous monks who do not 'hide their talent,' but know very well, that none except the enlightened Greek understands how to serve God acceptably, and to enjoy the blessings promised by the independence and good government of a free nation. Be assured, holy fathers, that in this manner you please the government, oblige all the inhabitants of your province, and discharge your sacred duty—by contributing, notwithstanding your poverty, money enough to enlighten the children of your country."

The amount of subscriptions for free-schools, made by Greeks from September 1828 to September 1829, and acknowledged in the government newspaper, was 94,585 piastres, or about 6,300 dollars. This is only a part of what was done in that time for this object: and when we consider, that nine-tenths of the houses in peninsular and continental Greece were destroyed by the war; that the lands had been extensively laid waste; that the people had few cattle and implements of husbandry, and, to a great extent, only borrowed seed, with which to procure bread for their families; that commerce was nearly annihilated; that the islands had become impoverished; that money had two or three times the relative value it has in America; and that probably not half of the subscribers were themselves able to read;—the effort must be considered as demonstrating a desire for the growth of knowledge among them, quite as strong as many times the amount in more favored communities.

There have been some distinguished instances of individual munificence, which do not enter into the above estimate.

A public-spirited inhabitant of the province of Achaia thus invites a Greek instructor to take charge of a school he had established in the village of Rachoba. "As I know you to be a real friend of our country, I have requested you to come and enlighten our youth. I have already dedicated to the school twelve stremmas

of good land planted with the currant-vine, with an olive-press, a hundred olive-trees, and three stremmas of land which I intend to plant either with the currant-vine, or the grape-vine. All these dedications have been confirmed by the bishop, and by the demogerontia of Calabryta and Bostitsa. I shall be continually engaged in the promotion of this good work, even after your arrival. The school-house is to be erected on a level spot, near a church of the prophet Elias, and under the thick shade of a large tree, on one side of which there is a spring of very clear water. Near the place are more than two stremmas of watered land, of which we shall make a garden. All these things, sir, are prepared for you, that the youth of our country may be enlightened, and I hope we shall increase them when Providence permits. Even at present we offer you an annual salary of three hundred Spanish dollars. Two-thirds of this sum I shall pay out of my purse; the remaining sum I shall try to collect from wealthy gentlemen in this part of the country. Please, sir, to accept this salary, and come to diffuse light among your countrymen."[h]

Another instance, which we learned at Andritsena in Arcadia, was described in the former part of this volume.[i] The generous patriotism of the Zosimades, was noticed in the preceding chapter. It should be added, that the present head of the government, has, with distinguished liberality, given several hundred thousand piastres from his own private fortune, towards the erection and support of the Orphan Asylum.[j]

The circumstances under which the house for female education rose into existence in the island of Syra, are interesting. I shall go back to the origin of the enterprise. A school for boys and girls was commenced in the populous town of Hermoupolis, in January 1828, by the Rev. Josiah Brewer, then a missionary of the American Board of Foreign Missions, who guaran-

(h) Greek Gazette.
(i) See p. 114.
(j) See his Message to the Congress at Argos.

teed the support of the master for six months.[k] Upon Mr. Brewer's leaving Greece, Doct. Korck, of the Church-of-England Missionary Society, took charge of it, soon after its commencement. The school was for some time taught in a large store-room, gratuitously furnished by Mr. Nikas, a respectable Hydriote merchant, and soon increased from 60 to 120 scholars, this being as large a number as the room would contain. As many parents were desirous of sending their children, but were prevented by the want of room, measures were taken to erect a house large enough to accommodate 300 pupils.

In a brief history of the school, which Doct. Korck placed in my hands just before I left Syra, he says:— "I often had the painful apprehension, that our work would be hindered; for, with the increasing interest of the school, enemies arose, who endeavored to excite the people against me because I was a Protestant. The generous Nikas, too, was in want of his store-room, and we were obliged to keep school for eight weeks beneath a tent spread for the boys before my door, while the girls were in my kitchen. At length we removed into the new building, yet unfinished, where the labors of the workmen constrained us to frequent removals from one part to another. The house was completed in September 1828, and the number of children of both sexes soon rose to 330.

"The want of funds," continues Doct. Korck, "prevented us, in the beginning, from erecting a separate house for the girls. I however so arranged the school, that the two sexes were in different parts of the room. Yet did a priest, in one of the last carnival sermons, grossly calumniate us from the pulpit. The people took this conduct of the priest exceedingly ill, and would not suffer him to preach any more. I also demanded redress, and he was compelled to ask pardon of me for the insult. This circumstance caused me to think more

(k) The Board has paid 225 dollars towards the support of this school.

seriously on the necessity of separating the girls entirely from the boys. Assisted by the governor of the province, I formed a committee of eight respectable Greek ladies, who, in the most encouraging manner, shared with me in the inspection of the girls, and, by their zeal and meritorious conduct, claim the homage of my grateful respect. They alone raised 2,200 piastres for a new school-house."

The governor gave 200 piastres for this building, and the subscription soon rose to 10,000. He also addressed a letter of encouragement to the committee of ladies mentioned by Doct. Korck. To this letter they replied:—"Please to be assured, sir, that we shall endeavor to discharge the duties, which you point out to us, diligently attending to all that may contribute to the literary and moral improvement of the members of the school. Doct. Korck, we hope, will assist and guide us in all that we do not know. Overlooking, therefore, our weakness, please, sir, to accept kindly this our trifling service, which we cheerfully offer to our country. As a compensation for our labor, we require the diligence and improvement of the members of the school, which, we hope, they will not deny us, considering the deep interest which the subscribers take in their wel fare."

With two of these ladies I became acquainted while in Syra. One was from Smyrna, the other from Constantinople, and both were among the most accomplished native females I saw in the Levant. The Constantinopolitan was young and beautiful, but was clad in mourning weeds. At the commencement of the revolution, she was living in affluence with her husband in the metropolis of the Turkish empire. One morning, soon afterwards, he went out, but no more returned: he was murdered by the Turks. By some means his wife, as soon as she learned her terrible bereavement, contrived to escape, with her mother and babe, and a part of their fortune, to Syra, where I found them residing. I tried in vain to make her comprehend the full extent of priv-

ileges enjoyed by her sex in my own country; but she understood enough to be anxious that they should impart some of their rich inheritance of blessings to their sisters in Greece, and she accordingly addressed a letter to them, of which I was made the bearer. [1]

The foundations of the house for the female school, were laid while we were at Syra; and so important did the enterprise appear to us, that Doct. K. was authorized to draw on the treasury of our Board, should there be occasion, for a specific sum to furnish the necessary apparatus for the school, and also for the wages of the female teacher until he should be otherwise instructed by the Board.

The school under the superintendence of this worthy missionary, as it had an American origin, has been uniformly called "the American School," and it is by far the most interesting one in Greece. It contained, as has been stated, 330 pupils, of whom about one-third were females. The pupils were generally dressed in the European manner, and their complexion and appearance were nearly the same as is usual in schools of our own country. Most of them were quite young.

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(1) A translation of this letter has been published since my return. An extract is subjoined.

"Ladies,—The interest you have taken in the cause of Greece, induces us to write you at this time. Our object is, to offer you the thanksgivings of our gratitude for the many benefits you bestow upon our nation, and to gratify your hearts by informing you of the [contemplated] erection of a building for a female school. This information will be the more interesting to you, when the circumstance is taken into consideration, that this will be the first building for a female school ever erected in Greece.

"To us it is a source of no small gratification to consider, that we have a place where our daughters may be instructed in the elementary branches of education, such as reading, writing, arithmetic, geography, needlework, etc. A committee of eight mothers has been appointed to superintend this school, and carefully to observe all that respects the moral and literary education of the girls, the number of whom is at present 130. We indulge the hope, Ladies, that you will have the goodness to honor us with letters of advice, directing us how to proceed in the discharge of our duties; and be assured, we shall exert all our powers to follow your directions, and tread in your steps.

"Led, by our former experience of your kindness and liberality, to hope for your generous assistance, and your very useful correspondence, we have already commenced our work, under the patronage of Doct. Korck, the friend of our nation and director of our school, to whom we are under the highest obligations."

"Besides the ordinary branches of study," Doct. Korck remarks, "the more advanced scholars read a scripture-lesson every day, which I take care to explain as much as possible. Every Sabbath morning and Thursday afternoon the children recite a portion from the Scriptures, or from the Alphabetarion, printed at your press at Malta, or from a compend of doctrines orderly arranged in the words of Scripture, printed at the London Society's press in the same place. I often explain the decalogue and other portions of the Scripture to the children, when their parents, friends, and even priests, are present. These hours have caused me to estimate my situation here as really worthy of a missionary; for often, at these times, I have had reason to think that the Lord Jesus was with me and my children; and their attention, answers, and remarks, have caused me to indulge much hope respecting the future. Frequently when I called upon them to write on their slates what they have understood, I have been surprised to find how well they comprehend things, which we are apt to think above the youthful capacity. I must not forget to mention the zeal, with which many of them commit to memory. They have often committed, in three days, 500, 600, 1200, and even 1600 lines more than were prescribed. One boy learned, in a fortnight, about 6,000 lines from the gospels.

"As soon as our new building was in proper order, I engaged a mistress for needle-work, and was happy enough, through the aid of books, to place this part of female education on a respectable footing. The girls sew and knit two hours, five days in the week.[m]

"The bishops and magistrates attended our two last examinations, and appeared very friendly. Scriptures and small religious books were given to the children as rewards, even through the hands of the magistrates. Every child capable of reading the New Testament is furnished with a copy, and I have observed a great re

(m) Doct. Korck had from the beginning been assisted by a male teacher, who received his appointment from Mr. Brewer.

formation in the children, in respect to profaneness and lying, since their connection with the school."

The school-house having been built by the Greeks, at an expense of about 20,000 piastres, and the teachers being paid out of the revenues of the port, the government have associated three Greeks with the superintendent, as directors of the school; but they have proposed no alterations in the system of instruction. The President has repeatedly encouraged Doct. K. by letter, and the governor of the province has given him his uniform countenance and support. Twice has he been commissioned to inspect the schools of the northern Cyclades, with power to arrange them as he thought proper; and his advice and aid have been requested from more distant places.

We had the pleasure of attending Doct. Korck's *Sabbath-school*. There were about an hundred and ninety children present, of whom seventy were girls—the latter all in the Frank dress, and twenty-six of them in white. They belonged in general to the higher classes of people.

The school was opened with a prayer read aloud by the senior monitor, at the end of which the scholars said, *Amen;* but without crossing themselves, as is customary in most Greek schools. This, however, has never been forbidden by the superintendent, nor has anything been said about it by the parents. The monitors then heard the lessons repeated from the Alphabetarion, the Parent's Assistant, the Summary of Christian Doctrine, the Psalter, or the New Testament. This being done, the larger children assemble around their teacher, with their New Testaments in their hands, open at the chapter which he reads audibly. This chapter he familiarly explains, frequently asking questions, which are promptly answered, sometimes by a dozen simultaneous voices. It was truly delightful to see how the bright eyes of these Greek children sparkled, while they were hearing and repeating the glorious truths of the gospel. The pupils then retire to their seats, and

write what they remember on their slates, while a class of smaller children are called out to hear an explanation of some part of the Alphabetarion, given in the same Socratic manner. At the close, such as have distinguished themselves by a diligent and successful application to their lessons, receive tokens, a certain number of which entitles them to specific rewards; and then the school is closed with a prayer, read by the monitor as at the beginning. Not the beautiful scenery of Arcadia, nor the grand prospect from the acropolis of Corinth, awakened such an interest in my mind, as did these children, thus occupied on God's holy day.

Doct. Korck said, that his pupils discovered much desire to excel, and that their parents took great interest in the success of their studies; and as the lessons were learned at home, and were generally studied aloud, the parents themselves could not fail to derive considerable instruction by that means.

The school next in interest, and one which is rising in importance, is that connected with the Orphan Asylum at Ægina. This institution originated in compassion for the many unfortunate boys, whose fathers had been slain in the war, and who had been redeemed from captivity in Egypt, or were hovering about the camps of the Greek army. Sixty of these boys were at first placed in a house belonging to a convent in Ægina, 160 in a convent in Poros, and 250 in a school taught by Niketoplos in Nauplion. Some time in 1828, the President commenced a quadrangular building, enclosing a large hollow square. It was intended to accommodate 600 inmates with dormitories, refectories, and school-rooms, besides a chapel, library, and museum,[n] and was dedicated, in presence of the government, in April 1829. The erecting of this building, the largest in Greece, gave employment and sustenance to a multitude of poor

(n) The government has begun a collection of antiquities, and as the law forbids any farther removal of antiques from the country, the national museum must ultimately possess great value and interest. The library is in the same apartment with the museum.

people, and the cost was defrayed by philhellenes in Europe, and by the President from his private fortune. The number of orphans in the institution, at the period of our last visit to Ægina, was 510, more than half of whom were afflicted with the ophthalmia, one of the consequences of their slavery in Egypt. The rest attended the Lancasterian school, to the superintendence of which Niketoplos had been transferred from Nauplion. A tribute has already been paid to the enlightened and liberal views of this monk.[o] He first taught school at Athens, then at Nauplion. Into the school of the latter place, he introduced the Alphabetarion, mentioned on the 235th page, and also his own epitome of the Gospels.[p] He also printed and used a series of arithmetical cards, and an almost unexceptionable religious tract containing easy lessons for beginners; and it is with pleasure I perceive his name in the committee appointed by the government for providing books for the national schools. The normal school for the education of teachers, is connected with this institution, and the more forward boys of the asylum are to enjoy its advantages.

The best Lancasterian school in the Peloponnesus was that at Nauplion, which had been under the care of Niketoplos. It was commenced in 1826 by an association formed in Greece, called the Philanthropic Society, and was placed under the care of George Constantine, a young Greek who had been educated in England under the direction of the British and Foreign School Society. He was succeeded by Niketoplos. The teacher when we were at Nauplion, was a Smyrniote, who learned the system in Russia and Germany. The school contained 130 scholars, a part of whom were girls, and was about to be made quite as accessible to girls, as to boys. At the opening of the school, one of the boys said a short prayer, which was ended by all of them crossing themselves according to Greek rule.

(o) See p. 153, where his name is erroneously spelled *Nicotoplos*.
(p) See pp. 153, 154

They were examined for our gratification in the following things: viz. scripture-lessons by Niketoplos, the whole of which some of them had committed to memory—the reading of the New Testament, which they did without the chaunting tone so common in the east[q]—arithmetic—geography, from a manuscript prepared by the teacher—and a grammar of ancient Greek, printed at Ægina in 1827. The scholars made very few mistakes, were obedient, and interested, and the expression of many countenances denoted a fine genius.

The schools of Argos for boys and girls, and that of Tripolitsa, have both been noticed,[r] They are deserving of respect, especially when it is considered, that teachers and pupils were obliged to toil along in the path of science with but little help from books.

Some mention has also been made of the schools of Demetsana.[s] The pupils in the Hellenic school were divided into five classes;—those who commit the grammar to memory—those who study Lucian—Isocrates—Demosthenes—and some of the Greek poets. We were told that geography and arithmetic are likewise studied from the works of Nicophorus. As there were only one or two copies of any one classic in the school, and *only one dictionary*, the following method of study was adopted. The teacher first translated a passage, which the pupils wrote down from his mouth: this was then corrected by him, and committed to memory by the scholars. There being the same, and even a greater scarcity of books in the Hellenic schools generally, than there was in this, the mode of teaching ancient Greek just described, is probably a specimen of the method pursued in most of them. We heard two or three pupils examined in Euripides, Demosthenes, and Isocrates, but the examination was slight,

(q) Arising from the fact, that children are usually taught to read in a dead language, by priests, whose tones are fixed by chaunting the church service.

(r) See pp. 74 and 82.

(s) See pp. 105 and 214.

and their knowledge seemed to be superficial.—The Lancasterian school was kept in a small, incommodious room, the people having been unable, as they said, to finish a new house which they had begun. After a brief examination, the pupils proceeded into the yard, and, with the members of the other school, paraded in a circle with flying banners. The head-master then addressed them, saying, that their town had been built among rocks, with no land to cultivate—that its only glory was its school—that even for the support of this they must look for aid to benevolent foreigners—and that they ought to express their gratitude to the Americans who had promised them books. Upon this the children all clapped their hands. They then repeated some lessons from Niketoplos's epitome of the gospels, and were dismissed.

The scarcity of books, by which the elementary schools have been embarrassed and afflicted, may easily be imagined, when we consider, that the whole supply was to be created only three or four years since. A good dictionary of the ancient Greek, proper for schools, seems not to exist—those of Gazes and Coumas, though excellent, being too expensive for learners generally. The only spelling lessons we found used in the Lancasterian schools, in our progress through the Peloponnesus, were on cards; and of them there was in most schools a deficiency in number, and always a perplexing variety in kind, some being printed at London, some at Paris, and some in Greece. For reading-books, we found in two schools a few copies of the New Testament, two copies of a translation of Goldsmith's history of ancient Greece in one school, and Niketoplos's epitome in four. Arithmetic was taught in four schools, of which two had only some rude cards printed at Nauplion, and the others a very small book from the same press. We saw printed geographies nowhere in use, though a geographical catechism had lately been published in the Ionian Islands. In but two instances was the science taught, and then only from little manuscripts

made by the teachers. We saw no history except that of Goldsmith. One Lancasterian school, containing nearly sixty scholars, had no printed book whatever!—The schools of the Ægean islands, were better supplied with the means of learning to read; still there was the same confusion in the cards, and, so far as our observations extended, those schools were almost entirely destitute of helps to the study of arithmetic, geography, grammar, and history. Doct. Korck had supplied them extensively with our Alphabetarion, and, through Mr. Barker, the worthy agent of the British and Foreign Bible Society, the New Testament had been placed in nearly all of them.—This scarcity of elementary books in the schools was owing chiefly to the fact, that few books were to be obtained, there being but few in the country, and few in the language.[t]

The improvement of school-books has excited great attention of late years in the United States, and we have now so many, that the parent is bewildered when he attempts to make a selection for his children. And shall the youth of Greece, who are so generally panting after knowledge, be refused the means of improvement? Shall many thousands of them be compelled to remain long without a single intelligible school-book, when the smallest piece of silver in circulation among us, is sufficient to furnish a Greek boy or girl with one, from which they might not only learn to read, but also be made wise unto salvation? Every feeling of benevolence answers, No. From whence, then, and through what channels, shall they be supplied?

I have never believed, that the President Capo d'Istrias would obtain much assistance, on the plan he proposed to the Society for Elementary Instruction at Paris and to the American Board of Foreign Missions, and through those societies to the friends of Greece gen-

(t) There did not appear to be a bookseller's shop in the whole of liberated Greece.

erally; [u] and I intimated to him my doubts, in relation to my own country, before I left Ægina. The reasons for this opinion are founded in the uncertainties, to which the present organization of the Greek government is subjected, and in the universal prevalence of a sentiment, that civil governments are not the most suitable dispensers of private beneficence. The President had not himself, probably, any very sanguine expectations; and he assured us, that the government would not hinder those friends, who should think proper to aid the people through other mediums. Some intelligent Greeks indulge high-minded feelings on the subject of *gratuitous* aid, as if, coming in that form, it might injuriously affect their national character; but they would doubtless prefer gratuitous aid to none; and they should moreover reflect, that every individual, and every association, which shall undertake to provide schools and school-books for their country, will very gladly have the expense, or any part of it, refunded. Whatever may be the private feelings of individuals, or of the government; whatever their wishes, their theories, or their ultimate aims; whatever books, whatever systems of uniformity, their education-committees may recommend;—it must be presumed, that the present measures of the national government will be adapted to the actual circumstances of the government and the people, as well as to the most speedy execution of that enlightened system of education, to which Greece stands committed before the civilized world.

A considerable number of years must elapse, before Greece, unaided from abroad, will be able to supply the mass of her citizens with the means of elementary instruction. The facts contained in the previous pages of this volume, sufficiently illustrate and confirm this. The government does not hesitate to

(u) The plan of a loan to the Greek government. See Missionary Herald, vol. xxvi, p. 44. The reasons why the Board could not make such a loan, are there stated.

declare its inability. "The number of schools in Greece," says the President, "will be proportioned to the aid, which government will owe to the philanthropy of the friends of this nation." This is as true, with respect to the number, excellence, and seasonableness of all its other means of knowledge, as it is with regard to the number of its schools.[v] For a long time to come, the Greek people cannot be adequately supplied with the apparatus of study, except through the philanthropic aid of their more favored brethren of other nations; and while this fact will dispose the Greeks cheerfully and gratefully to receive such assistance, I hope it will stimulate their friends, both in Europe and America, to exertions in their behalf.

That the Greek people do now earnestly desire such aid from their foreign friends, we had the most abundant proofs in every place. With their own hands they can build school-houses from the stones and clay of their native soil, but books they feel that they cannot make; and these they everywhere solicited, and often they accompanied their solicitations by every argument, which necessity and earnestness could suggest. Poor as the Greeks were—and we often saw them houseless, ragged, and obliged to live on the coarsest fare—*they seldom importuned us for anything, except schools and school-books.*[w] New Testaments, psalters, scripture-extracts, moral lessons, brief histories, extracts from the Greek fathers, geographies, arithmetics, etc. would have been highly acceptable. And if our books be discreetly prepared, no one will object against them because they have a religious aspect. The Greeks

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(v) I doubt whether a single Greek, on the committee charged with the duty of providing elementary books, is acquainted with the English language—a language, that is richer in elementary works adapted to the cultivation of the moral and intellectual natures of man, than all others combined.

(w) For the manner in which Greek boys in one of the rocky fastnesses of Arcadia felt, see p. 105. And how would the boys in the school of Andritsana have felt, could we have given each of them a reading-book? See p. 114.

have always used religious books in their schools, so that when books are placed in their hands for similar uses, they naturally expect them to say more or less on the subject of religion; and it is an interesting fact, on which I shall yet have occasion to remark more fully, that the ground of received doctrines common to the Greek church and evangelical Christians in Protestant countries, is so broad, that there is much room for Christian effort, without necessarily awakening prejudice.[x]

To the unthinking, there will be nothing very splendid in a system of measures designed to furnish elementary principles for the youthful mind. But, unless I greatly err, this is the most effectual manner of rectifying and ennobling the character of a people like the Greeks, who have just emerged from a debasing slavery of four hundred years. I am sure it is the only manner, in which Christians of the west can reach, to any great extent, the springs and elements of the national character of Greece. We must aim to introduce the principles of the gospel into their general system of instruction. This will be publishing the gospel. It will be acting in accordance with the spirit of the ascending Saviour's last injunction, as really as proclaiming the gospel from the pulpit would be. And the amount of regenerating influence, which only a few of the vital principles of Christianity would exert, by the grace of God, if generally inculcated among the Grecian youth —who can tell! And if it should appear, that the fundamental principles of the gospel are admitted by Grecian writers of acknowledged authority, what a door would

(x) The government designs that religious books shall be used in the Lancasterian schools. The Secretary on Ecclesiastical Affairs and Public Instruction thus charges the teachers, in an official letter dated October 1829:—"Finally, considering how great and exalted are the duties of those who profess the business of instructing, you will make the fear of the Lord, which is the beginning of wisdom, the foundation of learning in the tender hearts of children. You will, of course, teach them the sacred catechism, and being instructed by that in the true duties of the Christian, they will at the same time learn the duties of the good citizen, by the application of the principles of correct morality to the heavenly law of the holy gospel."

this open for evangelical effort, and what an inducement would it hold out to make such an effort! That elementary books of foreign origin, will ultimately be superseded in the schools by others of purely Greek manufacture, is indeed highly probable. But then, should they have enlightened only a few minds, those few may be instrumental of incalculable good. And certainly, the more numerous the works of this kind are, which are thrown into the country, the more likely it is that they will have worthy successors; for the more abundant will be the materials brought within reach of the Greek authors, and the higher will be the standard of excellence towards which those authors will aspire. Should the Alphabetarion, published by the American missionaries at Malta, cease from this time to be used, the influence it has exerted will not thereby be destroyed, and the book which shall take the place of it, will be found, no doubt, to have copied many of its excellencies.[y] The design would be fraught, therefore, with inconceivable interest, if our aim were merely to assist the Greeks in preparing their own books of education; but the case becomes one of distressing urgency, when we reflect upon the certain consequences of compelling the Greeks, notwithstanding their present embarrassments and necessary disqualifications, to perform the whole work, unaided and unbefriended.

There are three separate printing establishments now in the Mediterranean, which are employed, more or less, in furnishing elementary books for liberated Greece. These establishments belong to the Church Missionary Society, the London Missionary Society, and the American Board of Commissioners for Foreign Missions, and are all at present in the island of Malta. The first is provided with the means of printing in Greek, Italian, Arabic, Amharic, and Ethiopic; the second, in

(y) This reading-book, consisting of two parts, and 120 pages 18mo, has hitherto been popular in Greece. Mr. King sold five hundred copies of the second edition in two weeks. This was in the island of Tenos.

Italian and Greek; and the third, in Italian, Greek, Arabic, Armenian, and Armeno-Turkish, or the Turkish language in the Armenian character.[z] But until quite recently, neither of these establishments did much in the department, that has been the subject of our remarks—the demand for elementary books having been neither so great, nor so well understood, as it now is. The principal effort has been to furnish religious instruction for such of the people around the shores of the Mediterranean, as have enjoyed, to some extent, the advantages of education. To this end the conductors of these presses have labored with great diligence and success. I have not the means of accurately stating the number of works, which have been issued from the English presses. A schedule of our own publications is given below, in which it will be seen, that about 180,000 books in the modern Greek language, were printed within a little more than seven years.[a] Since my return from the Mediterranean, instructions have been given to employ the Greek press, for the present, almost wholly in the production of school-books.[b]

(z) A fourth establishment, designed to print exclusively in modern Greek, is about to be set up in some part of liberated Greece, by the American Episcopal Missionary Society.

(a) Publications of the American Mission press at Malta from the commencement of its operations in July 1822, to December 31, 1829.

In Greek, - - -	180,650 copies.	7,568,400 pages.
In Italian, - - -	74,500 "	2,253,000 "
In Armeno-Turkish, -	21,000 "	824,000 "
Total,	276,150 "	10,645,400 "

The Armenian and Arabic founts were obtained through Mr. King's influence, when he was in France and England. The last arrived in Malta quite recently.

(b) The instructions above referred to, were given to the Rev. Daniel Temple, on his return to Malta, early in the present year. An extract is here subjoined.

"Among the Greeks there are many cultivated minds; and, in the common mass of uninstructed intellect, there is not a little of that vivacious and elastic nature, which was so discernible in the ancient inhabitants of Greece. The spirit-stirring events of the revolution have, also, had an exciting influence. Still the Greek people, as a body, are not prepared to apprehend, or be interested in, the publications, taken collectively, either of our tract, or sabbath-school societies; nor will they be, till, through the

I have dwelt longer on this part of the subject than I should have done, had I not been deeply convinced of

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influence of education, they have acquired more taste for reading and serious thought.

The works most needed, therefore, are those of an elementary character, and the more simple they are, the better. These will prepare the way, in time, for all kinds of useful knowledge. Accompanied by the Bible, they will be the most effectual barrier against the floods of scepticism, that are likely to pour in upon Greece from infidel Europe. Let much of your time be devoted to elementary principles. Gain the ear of the youth, and endeavor to associate indissolubly in their minds, the rudiments of knowledge with the first principles of the gospel. The influence of such a course will be silent, unostentatious, and gradual; but reasoning on the known connection between cause and effect, and relying on the grace of God, we may be sure that the next generation will exemplify its salutary results on individual and national character.

"When the elementary works have been provided, it will deserve consideration, whether a series of books shall not be printed for the purpose of introducing them into the schools as reward-books, and for juvenile libraries. Such a series might embrace a wide range of subjects, and every description of writing, and might be adapted to every degree of youthful intelligence. The publications issued from our press while you were at Malta, with some exceptions, and some modifications adapting them professedly to the use and benefit of youth, might form the series contemplated in these remarks. And there are two considerations, which powerfully urge us, for the present, to adapt most of our publications to the *youth* of those countries. The first is, that the youth manifest the strongest desire to possess our books, and the greatest curiosity to examine them. The second is, that books addressed to the youth would, for that reason, be received with less jealousy by parents, and would be none the less adapted to the state of intelligence in the adult population.

"Remember, dear sir, that the field inviting you to this species of labor, is a country, which is associated with some of the most brilliant triumphs of the human mind; and with a people, who, after four centuries of political and mental degradation, have asserted their freedom, and are anxious to establish and perpetuate free institutions; and who, with barely the means of sustenance for their families, are calling for reform in their methods of instruction, and for schools and school-books corresponding with the spirit of the age."—See *Missionary Herald*, vol. xxvi, p. 74.

I add force to the remarks that have been made on the feelings of the Greeks respecting the operations of mission-presses, by quoting from Mr. Smith's last report concerning our printing establishment at Malta.

"The ports of the Ionian Republic," he says, "are not only open for the admission of our publications, without any hindrance, but, so far as we have learned, there exists among the Greek population of those islands no prejudice against them, unless to a small extent in one of them.* This opinion is confirmed by the fact, that propositions have been made to me, by more than one Ionian gentleman, to print works that they had been preparing for publication; which they would not have done, had they supposed that the name of our press upon the title page would hinder their sale.

"We love to compare Greece with Italy, in reference to the spirit of its government and its inhabitants. So far are the ports of that interesting

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* Cefalonia. See p. 191.

its importance. With respect to the other part—the establishment of schools—little more need be said. We can establish Lancasterian schools, if we please, in many of the villages of Greece, and particularly in the central and southern provinces of the Peloponnesus; and a discreet agent, residing on the spot, and acquainted with the language, manners, and prejudices of the inhabitants, may exert an influence resembling what Doct. Korck has exerted at Syra, though probably not so

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country from being closed against us, that Doct. Korck has, for a long time, and I believe from his first arrival at Syra, had all the duties on the large quantity of books received by him remitted by the custom-house officers: and the gentleman at Nauplion, to whose care most of our books, destined for Greece, have been sent for the last six months, writes me, that he has arranged with the government there about landing all our effects free of all custom-house duties. This is done professedly for the reason, that these books are benevolent donations for the good of the country. With such a wide door opened for their admission, it might be expected that a proportionably wide field would be found for their circulation. To say that there is no prevailing prejudice against them, would be saying little. I do not recollect having met, in travelling through the country, one instance of prejudice. It may exist in individuals, but it is most decidedly not the general feeling.

"The teacher of the Lancasterian school in the government orphan asylum at Ægina, and member of the committee recently appointed by government for the revision of school-books and tables, not only requested us to print two school-books of his composition, but, in spite of my dissuasions, wrote the request in a formal letter to be printed in the books; thus showing that he knew of no reason why his name should not go through the nation in connection with our own, and that of our press.—A priest in one of the islands (Tenos) requested me to give him the name of our society, that it might be suspended in their school-room as one of the objects to be mentioned in the daily prayers of the children, out of gratitude for our books.—The governor of the northern Cyclades, on my being introduced to him as a director of the press at Malta, took occasion specially to commend their schools to our assistance in the way of printing school-books. On the whole, my firm impression is, that the name of our press on our tracts is a decided recommendation to a Greek, as the name of America is associated in his mind with benevolence, and such is known to be the distinct object of this individual establishment.

"The occasion does not call for an explanation of the causes of this difference between Greece and Italy, but I cannot help mentioning as one, that, in the former, the people at large have an extraordinary thirst for education, and the government and clergy are forward to provide it universally; while in the latter, both the temporal and spiritual authorities are extremely jealous of it. The desire for our publications in Greece is most decidedly owing in a great measure to this almost feverish thirst for education; and it is very generally for the purpose of using them as school-books, that they are *sought.—There is not the least reason for hesitation, therefore, in affirming, that, for school-books, there is the greatest demand in Greece."*—See *Missionary Herald,* vol. xxvi, pp. 175, 176.

great. *Female education* presents a most interesting field, particularly in the islands, and in the larger maritime towns of the peninsula. Nowhere can the wives of missionaries, if they are properly qualified, be more useful than they may now be in Greece, through this medium. It is a field, which the government can scarcely be said to have yet occupied, even in intention, and it is one, which they will be most likely to surrender to our control.[c] Indeed it will be time enough to say we *cannot* form schools everywhere according to our pleasure, when we find our benevolent career arrested by the power of government, or of invincible prejudice in the people.[d]

The system of instruction established in the IONIAN ISLANDS, must exert considerable influence on liberated Greece, both by affording teachers for that country, and by furnishing a model for imitation. On this account, as well as from its bearing upon the Ionian Greeks themselves, a brief description will be proper.

Duly to estimate the importance of this system to the people of the Seven Islands, we must recur once more to their condition when under Venetian authority. According to a respectable author, the Ionians were not then allowed to establish a national school; and elementary instruction, so far as it existed, fell necessarily into the hands of ignorant ecclesiastics. The poorer classes, that is, the people generally, had neither inducement, nor opportunity to study their ancient literature, or cultivate their language. Even the use of their vernacular tongue, the modern Greek, was frowned out of po-

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(c) Mr. and Mrs. King have collected an interesting female school in St. Nicholas, on the island of Tenos, which they conduct on Christian principles.

(d) Classical, or academical schools are needed, and there is no reason why the government should at present interfere in their management, as it is not in a situation to bear the support of them. It would be worth an experiment, to know whether the permanent direction of a literary seminary would be granted to foreigners in Greece, on the ground of their being the founders of such an institution.

lite circles, as vulgar. Italian was the language of refined society, and of the government; in it the laws were written; in it judicial proceedings were transacted. The more wealthy Greeks sent their sons to Venice or Padua for instruction; and there they were taught how to be Venetian subjects, rather than to be learned, virtuous, and useful men. As if to seduce the Ionian youth into a neglect even of the advantages of those places, they were allowed to purchase a diploma of doctor of arts, upon passing a superficial examination, and producing a certificate that they had completed their private studies. In all the islands, Venetian manners, family and local feuds, and sentiments at variance with national and patriotic feelings, were seduously encouraged.[e]

Under the French, the Greek language was restored to public acts and good society, the Greek religion was fostered, feuds were discouraged, and the schools of Italy and France were opened to the natives of the islands.

The present constitution declares the modern Greek to be the established and proper language of the republic, and that it is desirable this language should be the sole medium of judicial proceedings and official acts. Yet, because such an innovation seemed too great to be made at once, all public affairs, with the exception of proceedings in the minor courts, were permitted to be transacted in the Italian language for the space of five years. The laws are now published both in Italian and Greek.

The constitution provides also for the general and liberal education of the people. It enjoins upon the government, as one of its earliest and most imperious duties, the institution of elementary schools in the first place, and afterwards of an university. Accordingly a system of instruction has been devised by the government, and is going into effect in all the islands. It is

(e) Vaudoncourt.

composed of three parts; viz. *Primary* or *elementary* schools—*Secondary* or *classical* schools—and an *University*.

The PRIMARY SCHOOLS are on the plan of mutual instruction. In the principal town of each island there is one, which serves as a model for the others, and for the education of teachers. In the village-schools, the parent or guardian pays one-fourth of a dollar monthly for each child he engages to send to the school. The teacher receives about ten dollars a month. And whenever a sufficient number of pupils is pledged in any village to defray a certain proportion of the expenses, the government sends a master to commence a school. The pupils are engaged for two years. It is not honorable to the peasantry, nor is it promising for the schools, that many parents refuse to meet their pecuniary engagements, until constrained to do so by the civil authority.

In the islands which came under our observation, there were, at the commencement of the year 1829, seventy-five schools for mutual instruction, containing about 2,500 pupils. We gained no precise information as to the number of schools in Cerigo and Paxo, but may venture to estimate the whole number of pupils in the primary schools of the Ionian Islands, at that time, to have been not less than 3,000.[f]

Reading, writing, and the first principles of arithmetic, are taught in these schools; but there is great embarrassment suffered here, as well as in liberated Greece, for want of books.

A late regulation gives to the principals of the classical schools the special oversight of elementary in-

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(f) The *average* number of boys (girls there were none) in the schools of Cefalonia was 46, of Ithaca 43, of Corfu 36, of Zante 33, of Santa Maura 13. The schools of Santa Maura were among the first established. The people of that island are poor.

It appears from an official report, that from August 1829 to March 1830, there were 83 schools established in the Ionian Islands, containing 2,700 scholars. The number of all the scholars in the primary schools of the islands, may now be nearly or quite 6,000.

struction in their respective islands—in subordination, of course, to the general superintendent, who resides at Corfu, and is principal of the classical school in that city.

Most of the SECONDARY schools are of recent establishment. They occupy a middle ground between the primary schools and the university, and are designed to prepare young men for the latter institution. Each island has one of these schools, in which there were, on an average, somewhat over a hundred scholars. Every school was furnished with two or three teachers. The course of study embraces a period of four years, and the ancient Greek, Latin, Italian, and English languages, with arithmetic, algebra, geography, geometry, and penmanship. The government has printed a specific code of laws in Greek and Italian for these seminaries, from which it appears that more than two-thirds of the student's time is devoted to languages.[g] In the Levant this species of learning is more prevalent and more valued, than any other; and indeed, what can be more convenient, or necessary, where so many nations, each with a different tongue, are crowded and mingled together? We repeatedly found young men able to converse fluently in three or four languages, whose minds were nearly empty in respect to all philosophical and religious truth. The language most used in the Levant is the Italian; we visited few places in which it was not more or less understood.

The principals of the classical schools receive a monthly salary of sixty dollars, and are required to make frequent reports of the state of their respective institutions to a general committee for public instruction, consisting of one ecclesiastic and two laymen, whose duty it is to watch over the interests of education in all the islands.

(g) The relative proportions of time devoted to the several studies, may be indicated by numbers thus:—Ancient Greek 17, English 15, Latin 9, Italian 9, Mathematics 11, Geometry, 4, Geography 3, Logic 3, Penmanship 2.

The Ionian University, established at Corfu, owes all its importance to the munificence of that well known English nobleman, Lord Guilford. It is said to date its origin as far back as 1807, when the islands were in the possession of the French; but it properly commenced its existence in the year 1823, when Sir Frederic Adam received the appointment of Lord High Commissioner. Then Lord Guilford, who had formed the design of an university seven years before, and had been zealously contending all that time with obstacles in the way of his benevolent schemes, obtained the countenance of government, endowed an university, and was appointed its archon, or chancellor. From that time till his death in 1827, his fortune and his time were devoted to this seminary. He used his influence to obtain patronage from the Ionian government; he paid the salaries of many of its instructors; he sent young Greeks to the universities of England to be educated for professors; he supported beneficiaries within the walls of his own university; and rendered the collection of modern Greek literature in the library of the university perhaps the most complete in the world.[h] After his death, the government was obliged to reduce the number of professors from seventeen to nine, which is the number at present. Several of those, who were dismissed, have since been placed at the head of classical schools.

The old government house has been appropriated to the university. The professors are supported by the government, and deliver their instructions in the form of lectures, each spending about two hours a day in this manner. Tuition is gratuitous. The studies, according to an official document, are in the Greek, Latin, Italian, and English languages and literature, the mathematics, the natural sciences, logic, and metaphysics, together with theology and law. The two last named form distinct departments; that for theology is called

(h) We are unable to state the number of volumes in the Library of the University with any certainty. The most probable estimate made it *eight* or *ten thousand*.

the Theological Seminary, and will receive a particular notice. Three years are devoted to the other studies. The number of students in the university was seventy-five. We found the city of Corfu an expensive place for strangers, but the Greek student may live respectably there on eight dollars a month.

The local jealousies of the islanders, each of whom is still too much inclined to regard his own little island as his country, have prevented the university from gaining as much popularity as it deserves; but the classical schools, by equalizing more nearly the advantages of education among the several islands, have prepared the way for its gaining in public favor.

A THEOLOGICAL SEMINARY within the pale of the Greek church, instituted by Greeks, and with the declared design of "raising the Greek clergy of the Ionian Islands from their present declension to that rank which shall qualify them happily to influence, by their instructions and example, the morals and manners of the people,"—is an interesting object of contemplation. I shall therefore explain the nature of the institution, so far as I am enabled to do so by authentic documents.[i]

The government provides for the support of thirty-nine beneficiaries, to be received from the different islands in certain fixed proportions.[j] If more are admitted, they must be supported from their own resources, or by private beneficence. The requisites for admission as beneficiaries of government, are these: —the student must be a native Ionian—must have completed the age of seventeen years—must have gone through the studies of the secondary schools—must be certified by the bishop of his island to possess a good moral character—must have no physical defect, or

(i) My principal authority is a copy of regulations for the seminary, adopted November 1828, and printed in Italian and modern Greek.

(j) Eight from each of the islands of Corfu, Cefalonia, and Zante, six from Santa Maura, and three from each of the islands of Ithaca, Cerigo, and Paxo.

organic disease—must have had the small pox in the natural manner, or by inoculation, or have been vaccinated—and must belong to a respectable family. On admission he is required to declare on oath, that, being informed of all the regulations emanating from government for the seminary, he becomes a member of the institution in order to acquire that knowledge which is necessary to the proper performance of the duties of a Christian minister; and that he will obey all the laws of the seminary, will submit to his superiors, and live in fraternal amity with his fellow-students.

The dress of the beneficiaries, and all the articles of their wardrobes and furniture, are prescribed with exact particularity. They must "wear a long black gown, and over this a black cloak of bombazette still longer, with broad sleeves, and the borders lined with a cloth of purple color; and must gird the body above the inner gown with a sash of crimson-colored silk." The head must be covered with a black cap, and the hair be allowed to grow long, and hang about the shoulders, in the common manner of the Greek clergy. Numerous rules are also given for the conduct of the students, and some cautions are administered, which indicate a sad state of morals among the people. An exclusion from society is enjoined, that has an air of monastic rigidity, but probably it is no greater than prudence requires.

The student ordinarily remains five years in the seminary. At the end of that time, if his age be suitable, and he has obtained the different degrees, he may receive orders as a deacon, or presbyter. If a student renounce his clerical profession, and retire from the seminary without sufficient reasons, he is required to refund the expenses incurred by the government on his account, and may be debarred from all public employments; and the remaining students are forbidden to have intercourse with him.

The statutes define the studies of the seminary to be theology, and whatever goes to illustrate theology, together with the ecclesiastical services and ceremonies. From

other sources we learned, that the summary of Christian divinity, by Platon, late metropolitan of Moscow, translated into modern Greek by Coray, with some additions by the university professor of divinity, is at present used as a text-book; and we have the authority of Professor Bambas for saying, that Platon's work gives a faithful representation of the doctrines sanctioned by the highest uninspired authorities of the Greek church.[k] The theological students may attend the various lectures of the university; and if they have a taste for music, they are instructed in that which is practiced in their churches. In their vacations, they are required to be taught the theory of agriculture.

Twice a month, on the Sabbath, the professor of sacred hermeneutics and the principal of the seminary, who is also professor of ethical theology,[l] are expected alternately to preach a sermon before the students, adapted to the gospel of the day; and they are to discuss, and to enforce upon the attention of their pupils, all those religious virtues, which are so indispensable to the station for which the beneficiaries are intended, and all those virtues which are designed to bless man in his numerous social relations. The students, also, are to be exercised in preaching, at the discretion of their professors; morning and evening they must attend prayers in the public hall, with the principal and tutors; and frequent confession is enjoined upon them. When they have completed their studies, the general committee of education,—say the statutes,—"being assured of their talents and morality, shall give them the preference in the nomination proposed to government of teachers and assistants of secondary and primary schools. All those, however, who may be distinguished in the exercise of pulpit eloquence, shall be appointed as preachers in the different islands; and according to the conduct of the students, the reputation they shall

(k) This book will be noticed in a subsequent chapter.
(l) Ηθικὴ Θεολογία.

have acquired, and the information and evidence in possession of government, they shall be preferred in the filling of vacancies, which occur in ecclesiastical dignities."—The number of students in the Theological Seminary in the early part of 1829, was about twenty.

It only remains to repeat the fact, that Professor Bambas is at the head of this important seminary, and that he is, moreover, the ecclesiastical member of the general committee on education.

I have thus briefly explained that system of education, which is supported by the Ionian government at an annual expense, as we were informed, of 18,000 dollars. Possibly the system may be too much incumbered with minute regulations having the force of law, but I know too little of the Ionian character to be confident on this point. Sufficient time has not elapsed for a fair experiment to be made, or for the government to ascertain the best mode in all respects of accomplishing its philanthropic designs.

The reader will observe, that this system makes no provision for the instruction of females. That whole interesting field is nearly a waste, and we regretted to see, that strong prejudices among the people opposed its being brought under cultivation. But who will regard such prejudices as invincible? Already some impression had been made upon them in Ithaca, by the excellent Doct. and Mrs. Kennedy. And the female seminary of Mr. and Mrs. Dickson in Cefalonia, patronized by the government, is also exerting a favorable influence.[m] So is a young ladies's boarding and day-school, established two or three years since in the city of Corfu, and patronized by the public authorities. In January 1829 there was a Lancasterian school for girls commenced at Corfu, through the agency of Mr. and Mrs. Lowndes, and under the patronage of government. Of forty girls composing the school in April 1829, only two knew their

(m) See p. 133.

letters when they entered. Greek and English studies are here pursued, with the first principles of arithmetic, plain needle-work, and the manufacture of straw-bonnets. Mrs. Lowdes devotes much of her time to this school, one of the principal objects of which is to instruct poor Greek females in what manner to support themselves.

The subject of female education in the Ionian Islands has strong claims—perhaps upon the attention of the American churches—certainly upon that of our brethren in Great Britain. The Ionians are less prepared, indeed, for efforts in relation to that object, than are many of the newly liberated Greeks; but a cautious establishment of female schools, upon a system that has an obviously practical tendency, is indispensable to the complete success of the system which has been described as going into operation.

There is still a considerable number of private schools in these islands, resembling those which have been pronounced so useless in liberated Greece. Their teachers are generally village priests; and as the primary schools on the improved plan have operated unfavorably to theirs, these priests have sometimes endeavored, and with success, to prejudice the people against the innovations thus attempted upon their old customs.

CHAPTER IV.

THE GREEK CHURCH.

Considerations imparting an interest to the Greek church—Ancient churches of Corinth and Athens—Seminary at Athens—Bishoprics in Greece in the fourth century—*View of the decline of the Greek church, and of the introduction of some of its more remarkable usages*—Gospel contaminated by false philosophy—Progress towards a splendid ritual—Regeneration believed to result from baptism—Origin of the prejudice against marriage—Rise of monachism—Christianity becomes the religion of the Roman empire—Multiplication of churches—Rise of picture and image worship—Invocation of departed saints—Private confession—Pilgrimages, etc.—Origin of masses—Festivals—The church oppressed with rites and ceremonies—General councils—Idolatry at its height—Controversy on the subject—Councils—Triumph of idolatry—Controversy respecting the procession of the Holy Ghost—Greek fondness for controversy—Ignorance of the Scriptures—Vain effort to unite the eastern and western churches—Fall of Constantinople—Attempts of the Roman pontiff to subject the Greek church to his authority—Correspondence between the German reformers and the Greek patriarch—The patriarch Cyril Lucaris—His opinions anathematized—Doctrine of transubstantiation adopted by the Greek church—Reflections.

When the traveller in Greece lights upon the ruins of some far-famed ancient structure, and, seated upon a fragment among the broken columns, allows his imagination to ascend, through a long series of ages, to the time when those columns were reared,—he finds his mind kindle into enthusiasm. Such emotions I sometimes had in that country, while contemplating the remains of the Greek Church—a monument far more interesting, than any which pagan Greece has transmitted to these times. It was reared by apostolical hands. It connects its history with that of the whole Christian church; and, like the ancient church of God, was made, in a peculiar sense, the depository of the divine oracles, in their original language—even of that part of them, which unfolds the wonders of redemption. These it preserved, uncorrupted, through ages of darkness, till the art of printing placed them out of danger. We re-

member the honor, which God in past ages conferred upon it. We remember, also, its fidelity to its trust, and its claims to the gratitude of the whole Christian world. —And now, we shall rejoice to see the fountain of the waters of life, of which that church was so long the trusty guardian, opened again to its members, and the graces and virtues of piety universally restored.

A history of the Greek church does not enter into my design, neither does a full exhibition of its doctrines, usages, and discipline. A brief view is all I shall attempt, which I shall preface with a rapid sketch of the decline of the church from its original standard of faith and practice, as well as of the introduction of some of its more remarkable usages. My leading object, throughout, will be to shew, *in what respects a reform is desirable, and what there is to encourage the expectation of one.*

The remarks upon the ancient church of Corinth, in the former part of this volume, were written upon the spot where that city stood, and while the utter desolation visible around, urged the mind to seek relief in agreeable recollections. I fear a dispassionate attention to St. Paul's epistles would lead to less favorable conclusions, and perhaps would justify even the severity of Milner, who thought, that while no church of the apostolic age was more numerous, none probably had less of a Christian spirit. The admonitions of the apostle, however, exerted a very salutary influence upon its members; and towards the close of the first century, we hear Clement, that fellow-laborer of Paul whose name was declared to be in the book of life, addressing them in these terms of high commendation:

"What strangers, that came among you, did not take honorable notice, formerly, of the firmness and fulness of your faith? Who of them did not admire the sobriety and gentleness of your godly spirit in Christ? Who did not extol the liberal practice of your Christian hospitality? How admirable was your sound and mature knowledge

of divine things. Ye were wont to do all things without respect to persons; and ye walked in the ways of God in due subjection to your pastors, and submitting yourselves the younger to the elder. Ye charged young men to attend to the gravity and moderation becoming the Christian character; young women to discharge their duties with a blameless, holy, and chaste conscientiousness, to love their husbands with all suitable tenderness and fidelity, and to guide the house in all soberness and gravity. Then ye all showed a humble spirit, void of boasting and arrogance, more ready to obey than to command, more ready to give than to receive. Content with the divine allotments, and attending diligently to the word of Christ, ye were enlarged in your bowels of love, and his sufferings on the cross were before your eyes. Hence a profound and happy peace was imparted to you all; an unwearied desire of doing good, and a plentiful effusion of the Holy Ghost, were with you. Full of holy counsel, in all readiness of mind, with godly assurance of faith, ye stretched forth your hands to the Lord Almighty, intreating him to be gracious to you, if in any thing ye unwillingly offended. Your care was day and night, for all the brethren, that the number of his elect might be saved in mercy and a good conscience. Ye were indeed sincere and harmless, forgiving one another. All dissension and schism in the church was abominable to you; ye mourned over the faults of your neighbors; ye sympathized with their infirmities as your own; ye were unwearied in all goodness, and ready to every good work. Adorned with a venerable and upright conversation, ye performed all things in his fear; and the law of God was written deep indeed on the tables of your hearts."

Yet these encomiums were not applicable when Clement wrote his epistle, but some time before, perhaps not long after the apostle's last visit to Corinth. Pride, ambition, and schism, had again distracted the people, and it was under the pressure of these evils, that they asked counsel of the church at Rome, and

thus gave occasion for the letter which has been quoted. Clement next describes the decline of their piety.

"Thus, when all glory and enlargement were given to you, that Scripture was fulfilled, 'Jeshurun waxed fat and kicked.' Hence envy, strife, dissension, persecution, disorder, war, and desolation have seized your church. 'The child has behaved himself proudly against the ancient, and the base against the honorable, the mean against the eminent, and the foolish against the wise.' Hence righteousness and peace are far from you; because ye all leave the fear of God, and your spiritual sight is become too dim to be guided by the faith of the Gospel. Ye walk not in his ordinances, nor walk worthy of the Lord Christ; but ye all walk too much according to your own evil lusts, nourishing and cherishing a malignant spirit of envy, by which the first death came into the world." [a]

Corinth was favored with a zealous pastor, near the close of the second century; and the letters which he addressed to the churches of Lacedæmon, Athens, and some other places, evince a commendable interest in the cause of Christ, and lead us to think that the church, over which he presided, still had an honorable standing in the Christian commonwealth. [b]

Dionysius the Areopagite is believed to have been the first pastor of the church at Athens. Publius, who subsequently sustained the office, was martyred in the reign either of Trajan, or Adrian. After this afflictive event, religion declined for a season, the public assemblies were deserted, the zeal of the church languished, and its manners were corrupted. Quadratus succeeded in restoring order and discipline, and pure religion immediately revived. "One of the strongest testimonies of these things, is the account which the famous Origen, in the second book of his treatise against Celsus, gives of the Athenian church. While this great man is demonstrating the admirable efficacy of Christian faith

(a) Milner, cent. i. ch. 15. (b) Milner, cent. ii. ch. 8.

on the minds of men, he exemplifies his positions by this very church of Athens, on account of its good order, constancy, meekness, and quietness. He represents it as infinitely superior, in these respects, to the common political assembly in that city, which was factious and tumultuary. He affirms that it was evident, that the worst paths of the church were better than the best of their popular assemblies. This is a very pleasing testimony to the growth of Christianity, since the time that a handful of seed was sown there by St. Paul: and let the testimony of so penetrating and sagacious an observer as Origen be considered, as one of the many proofs that might be given of the happy effect which real Christianity has on human society. To a mind not intoxicated with vain ideas of secular glory, the Christian part of Athens must appear infinitely more happy and more respectable, than that commonwealth ever had been in the meridian of its glory."[c] While Adrian was at Athens for the purpose of being initiated in the Eleusinian mysteries of the Grecian mythology, and when persecutions against the members of the Athenian church were becoming sanguinary, Quadratus presented him an apology for the gospel, which was not wholly without the desired effect.

In the fourth century, Athens contained a seminary of learning, at which the young men of that period, who could afford it, were accustomed to complete their education. Basil of Cæsarea and Gregory Nazianzen were educated in that seminary. The school was flourishing as late as the sixth century.

It is interesting to glean even these few notices respecting the principal Christian churches in districts so renowned in pagan times, as Attica and the Peloponnesus.

A learned writer on Christian antiquities has stated, that, in the latter part of the fourth century, there were not less than twenty-six bishoprics in the Roman province of Achaia; which embraced the island of Eubœa,

(c) Milner, cent. ii. ch. 2.

that which is called continental Greece on the map in this volume, and the Peloponnesus. In Eubœa there were four bishoprics; in the Peloponnesus, nine; and thirteen in the other division. The cathedral churches of the Peloponnesian dioceses, were at Corinth and Argos, in the modern Argolis; at Tegea and Megalopolis, in Arcadia; at Helice and Patræ, in Achaia; at Lacedæmon, in Laconia; and at or near Messene and at Corone, in Messenia. In Epirus, on the western shore of the continent, including Acarnania, there were twenty-six bishoprics. In Thessaly, on the eastern side, there were eleven. The large province of Macedonia, on the north, contained seventeen. In the island of Crete, where Titus preached, there were eleven. The Ægean islands contained, also, eleven dioceses, which received their respective names from Rhodes, Samos, Chios, Coos, Naxos, Paros, Thera, Delos, Tenos, Melos, and Carpathos.[n]

It is very probable that the Christian religion was early diffused over Greece; and from the proximity of the islands and cities above named to some of the most renowned of the primitive churches, we may suppose that the light of the pure gospel shone upon most of them, before the last of the apostles was removed from the world. We have more unequivocal proofs, however, of the *decline* of spiritual life in the church of Greece, than we have of the precise extent of its prevalence. Already have we witnessed the commencement of this decline in the church at Corinth, before the end of the first century. The passion of the Greeks for novelty and learned distinctions, betrayed them into forgetfulness of Paul's caution against "philosophy and vain deceit," and they ventured to mingle the Gnostic fantasies, and the Platonic refinements and subtleties, with the simplicity of the gospel. They also began to make advances towards that gorgeous ritual, which at length assimilated the services of the Christian churches

(d) Bingham's Chr. Antiq. vol. iii. pp. 423—426.

to those of the pagan temples. Their worship was addressed to the eyes and the imaginations of the people, rather than to the great Searcher of hearts.

These changes, besides gratifying a taste in the illiterate multitude for pomp and splendor, must have accommodated the prejudices of both Jews and heathens; and this was one of the purposes, for which they were made.[e] There are also other reasons assigned by writers on ecclesiastical history. Believing that a close analogy subsisted between the Levitical economy and the Christian religion, the sacerdotal orders of the church began early to aspire to the ranks, rights, and privileges, that were conferred upon the consecrated orders under the Mosaic dispensation. Bishops were believed to be the successors of the chief priests, presbyters the successors of the common priesthood, and deacons the successors of the Levites; and hence the claim to tithes and first-fruits, as belonging to the clergy by a divine right; hence splendid garments, and other circumstances of external grandeur; and hence, too, the notion, that the sacrament of the Lord's supper is an oblation, or sacrifice, and not a mere commemoration of a sacrifice:—for, it must be noted, that the great mystery of iniquity, which at length undermined the influence of the doctrines of atonement and of justification by faith alone, began early to work in the church of God.

When a spirit of worldliness had entered the church, and when its ministers, not having faith in the power and grace of Christ, thought of sustaining and propa-

(e) "A remarkable passage in the life of Gregory, surnamed Thaumaturgus, i. e. the wonder-worker, will illustrate this point in the clearest manner. The passage is as follows: 'When Gregory perceived that the ignorant multitude persisted in their idolatry, on account of the pleasures and sensual gratifications which they enjoyed at the pagan festivals, he granted them a permission to indulge themselves in the like pleasures, in celebrating the memory of the holy martyrs, hoping, that, in process of time, they would return, of their own accord, to a more virtuous and regular course of life.' There is no sort of doubt, but that, by this permission, Gregory allowed the Christians to dance, sport, and feast, at the tombs of the martyrs, upon their respective festivals, and to do every thing which the pagans were accustomed to do in their temples, during the feasts celebrated in honor of their gods."—*Mosheim's Eccl. Hist. cent. ii. ch. iv.*

gating his religion only by a carnal policy; then they sought to give dignity to the gospel in the view of pagans, by throwing a mystic air over its institutions. The name of *mysteries* was given to its plain and simple rites, and men were *initiated* into these pretended mysteries by imposing formalities. Thus they endeavored to divest the religion of Christ of that "foolishness," in the estimation of the pagan Greek, which it had when preached by the apostle Paul.

A plausible reason for multiplying the external rites of the church, was found in the ignorance and narrow capacities of many, who were thought to need the aid of visible representations, in order to understand the truths of the gospel. Representations, addressed to the senses, had long been customary in the pagan religions of the east, and this doubtless hastened their adoption in the church. It was by them the flood-gates were opened to that idolatry, which, not many ages afterwards, distracted, divided, and desolated Christendom.

I have elsewhere remarked, that the modern Greek worships with his face towards the rising sun.[f] Such was the custom of all the ancient pagan nations in that part of the world, founded in the notion that God was a finite being, and dwelt in that quarter of the heavens. The early Christians, while they attributed an all-pervading presence to Jehovah, retained the custom of worshipping him with their faces towards the east.[g] Such is one account of the rise of this custom. It should be stated, however, that the ancients attribute to it another origin. They say, that the east is the symbol of Christ, who is called the Morning Star, the Light, the Sun of Righteousness; and that, as they must worship towards some quarter, they chose that which was most agreeably significant.[h]

In the third century the rites and ceremonies were multiplied. Incense began to be used in many churches.

(f) See p. 115.
(g) Mosheim, cent. ii. pt. ii. ch. iv.
(h) Bingham's Christ. Antiq. vol. v. p. 277.

Baptism was now performed only in the presence of such as had been initiated into the Christian mysteries, and regeneration was thought to be the immediate effect of this rite. Previous to its administration, however, the *exorcist* employed his professional skill (for exorcism was made a profession) to liberate the person from the power of Satan. The origin of this superstition is found in the opinions of the times. "The Christians, in general, were persuaded, that rational souls, deriving their existence from God, must consequently be in themselves pure, holy, and endowed with the noble principles of liberty and virtue. But upon this supposition, it was difficult to account for the corrupt propensities and actions of men any other way, than by attributing them either to the malignant nature of matter, or the influence and impulse of some evil spirit, who was perpetually compelling them to sin. The former of these opinions was embraced by the Gnostics, but was rejected by true Christians, who denied the eternity of matter, considered it as a creature of God, and therefore adopted the latter notion, that in all vicious persons there was a certain evil being, the author and source of their corrupt dispositions and their unrighteous deeds. The driving out of this demon was now considered as an essential preparation for baptism, after the administration of which, the candidates returned home, adorned with crowns, and arrayed in white garments, as sacred emblems—the former of their victory over sin and the world, the latter of their inward purity and innocence." [i] In this manner, and so early, did the doctrine of spiritual regeneration and remission of sins, as a consequence of baptism, find a place in the Christian church. As an effect of this opinion, baptism was called the water of life, the spiritual birth, the regeneration of the soul, the laver of regeneration, salvation, the seal of immortality, and by other names of similar import. It was attended with the ceremonies of

(i) Mosheim, cent. iii. pt. ii. ch. iv.

stripping off the clothes, making the sign of the cross, clothing in white raiment, carrying lighted tapers, giving the kiss of peace, etc. And as the ancients turned towards the east, when they worshipped God, so they faced the west, when, at their baptism, they renounced the devil—"the west being," says Cyril of Jerusalem, "the place of darkness, and Satan is darkness, and his strength is darkness." So Jerome says, "We first renounce him who is in the west, who dies to us with our sins; and then, turning about to the east, we make a covenant with the Sun of Righteousness, and promise to be his servants."[j]

The Lord's supper was now celebrated with more ceremony and display, than in the previous century, and the bishops, departing still farther from the ancient simplicity, began to model their sermons according to the rules of the rhetoricians. The custom of frequent fasting was growing into repute; so also was celibacy: and both of these facts are attributed by Mosheim to a prevalent belief, that they who took wives, and they who pampered themselves with delicious fare, were specially subject to the influence of malignant demons. The sign of the cross was regarded as a sure defence against the snares and assaults of this species of enemies.

The theory of monasticism is said to be founded in the notion, that the monk, by denying himself the pleasures of the world, and devoting himself to suffering, makes an atonement for the sins and follies of his brethren, who remain exposed to the storms and temptations of the world. This being admitted, it would be natural to suppose, that the more numerous the monks became, the better would it be for mankind.[k] The monkish orders do not appear, however, to have

(j) Bingham's Chr. Antiq. vol. iv. p. 284.

(k) *Brit. Quar. Theol. Rev.* xv. p. 118. A similar impiety may be seen in relation to the episcopal office. "The orthodox church," says de Stourdza, "regards the bishops as holocausts, smoking on the high places, an atonement for the sins of her children; and she believes that the holiness of the sacrifice can only be perfected by celibacy." Thus he accounts for the practice of taking the prelates only from convents.

had their *origin* in this dangerous notion. Nor do the monks in general appear to have been actuated so much by a benevolent regard for the good of others, as by an apprehension that monastic austerities would contribute materially to their own salvation. Sequestered from the noise and temptations of the world, in the wilderness and solitary places, the early monks expected, by extraordinary fasting and prayer, to make extraordinary attainments in sanctity. Considering that paganism had long afforded examples of this anti-social life, in the arid and burning climates of Egypt, Syria, Mesopotamia, and India, where the mind naturally inclines to indolence and melancholy, we might expect to see a Christian imitation of it in the same countries. Accordingly, in the third century, while persecution was raging in Egypt, a young man of lower Thebais, possessing wealth, learning, and piety, retired to solitary mountains, lived ninety years as a hermit, and died at the age of one hundred and thirteen. History recognizes him as the father of monkery. He probably mistook the path of his duty, and it is certain his example led the way to enormous evils, which still afflict the greater part of the Christian world.

We now enter the fourth century, in the early part of which Constantine the Great became master of the Roman world, and Christianity the religion of the empire. The change was vast in its consequences; yet the downfall of paganism could not have produced, at the time, any very striking changes in the external worship of the empire: for gorgeous robes, mitres, tiaras, wax-tapers, crosiers, processions, lustrations, images, gold and silver vases, and many such circumstances of pageantry, were to be seen in the Christian churches scarcely less than they had been in the pagan temples.[1]

The churches, before the time of Constantine, were simple structures. He everywhere erected magnificent

(1) Mosheim, cent. ii. pt. ii. ch. iv.

edifices, modelled, in some respects, according to the Jewish temple. Some of these were built in retired places over the tombs of martyrs, where divine service was performed only on particular occasions; others were erected for the daily assemblies of Christians. "At this time," says a learned historian of the church, "it was looked upon as an essential part of religion to have in every country a multitude of churches; and here we must look for the true origin of what is called the *right of patronage*, which was introduced among Christians with no other view than to encourage the opulent to erect a great number of churches, by giving them the privilege of appointing the ministers that were to officiate in them. This was a new instance of that servile imitation of the ancient superstitions which reigned at this time; for it was a very common notion among the people of old, that nations and provinces were happy and free from danger, in proportion to the number of fanes and temples, which they consecrated to the worship of gods and heroes, whose protection and succor could not fail, as it was thought, to be shed abundantly upon those, who worshipped them with such zeal, and honored them with so many marks of veneration and respect. The Christians unhappily contracted the same erroneous way of thinking. The greater the number of temples was which they erected in honor of Christ, and his chosen friends and followers, the more sanguine did their expectations grow of powerful succors from them, and of a peculiar interest in the divine protection. They were so weak as to imagine that God, Christ, and celestial intelligences, were delighted with those marks and testimonies of respect, which captivate the hearts of wretched mortals." [m]

The Roman church pretends, that there was an apostolic council at Antioch, in which not only the use, but the worship, of images was authorized by the apos-

(m) Mosheim. cent. iv. pt. ii. ch. iv.—The reader, by recurring to pp. 58 and 178, will see that the modern Greeks have a propensity to multiply churches.

tles; but that is certainly a fiction. Neither pictures, nor images were allowed in the churches, during the first three hundred years. The authors of that period are all silent with respect to them. The heathen never accused the Christians of using them. Jerome records of Epiphanius, a bishop of Cyprus in the fourth century, that when, on his passage through a village of Palestine, he saw an image of Christ, or of some saint, upon a vail before the door of a church, he tore it down, because it was contrary to the Scriptures to suspend an image in a Christian house of worship. And, in the last heathen persecution, before Constantine ascended the throne, although particular inventories are given of articles seized by the persecutors in several of the churches, such as cups, flagons, bowls, water-pots, lamps, candle-sticks, torches, clothing, etc.; not a syllable is said of images or pictures. These were first introduced by Paulinus, bishop of Nola, in the fourth century, who says that, to keep the people from excess, when they met together on the anniversary festival of the dedication of one of their churches, he employed them in painting the walls of that church with images of saints and representations of scripture history. He designed them for ornament and instruction, not for adoration. As late as the year 590, Gregory the Great, while defending the use of pictures in churches, expressly condemns the worship of them. Indeed the use of them was never formally approved, till the second council of Nice, A. D. 787. And even after that time, the whole western world, except the popes of Rome, agreed in rejecting them. In Germany, France, and Britain, they received no adoration for many ages after that council.

As I witnessed, with surprise, pictures designed to represent *God the Father* in several of the churches of Greece, I would here remark, that ancient history affords no sanction to the use of such a representation.[n]

(n) See p. 158. Such pictures are common in Papal churches of the east.

The ancients never allowed them to be set up in their churches. Origen, Ambrose, and Augustine, pronounce it to be impious. Nay, even that Gregory, who so earnestly defends the use of images, denies that it is lawful to make one of the divine nature. The second council of Nice also declared against this practice. And so strong is antiquity on the subject, that it is astonishing the practice should be tolerated.[o]

The invocation of departed saints was practiced by many, unrebuked, in the fifth century. And as the opinion prevailed that the spirits of glorified saints were permitted to revisit this world, and that they delighted specially to linger around the places where the bodies they once inhabited were interred, the sepulchres of the saints, and especially of the martyrs, soon became places of resort for suppliant multitudes. Great efficacy was also attributed to their bones, as a defence against the powers of darkness, and a catholicon both for the body and the mind.

In this century, private confessions to a priest took the place of confessions in the presence of the church, which had been practiced for some time, and thus one of the greatest restraints upon licentiousness was almost entirely removed.[p]

Superstition now increased rapidly. Frequent pilgrimages were undertaken to Palestine, and to the tombs of the martyrs. Quantities of earth, brought from the Holy Land, and from other places of remarkable sanctity became an article of merchandize, and were bought and sold at great prices. Pagan processions were also introduced into the Christian worship. "The virtues, that had formerly been ascribed to the heathen temples, to their lustrations, to the statues of their gods and heroes, were now attributed to Christian churches, to water consecrated by certain forms of prayer, and to the images of holy men. And the same privileges, that the former enjoyed under the darkness of paganism,

(o) See Antiq. of Christ. Church, vol. iii. p. 256.
(p) Mosheim, cent. v. pt. ii. ch. iv.

were conferred upon the latter under the light of the gospel, or rather under that cloud of superstition that was obscuring its glory. It is true that as yet images were not very common, nor were there any statues at all. But, it is at the same time as undoubtedly certain, as it is extravagant and monstrous, that the worship of the *martyrs* was modelled, by degrees, according to the religious services that were paid to the gods before the coming of Christ." [q]

The Lord's supper was sometimes celebrated at the tombs of martyrs, and at funerals; and this custom gave rise to masses, in honor of the saints, and for the benefit of the dead. In many places, the bread and wine were held up to view before their distribution, that the people might contemplate them with a certain religious respect; and thus originated the custom of carrying these elements about the church on the head of the officiating priest, as an object of worship for the people.

The number of festivals was increased. These were celebrated in honor of Christ's birth, baptism, death, resurrection, and ascension, and also of the effusion of the Holy Ghost on the day of pentecost. Numerous others were added in honor of the martyrs; and these festivals were generally so observed as rather to promote indolence, voluptuousness, and criminal pursuits, than habits of virtue and piety.

Such was the prodigious number of rites and ceremonies, which were invented to give splendor and respectability to the church in the eyes of the world, that the great Augustine declared the yoke, under which the Jews formerly groaned, to have been more tolerable, than that imposed upon many Christians in his day. Indeed the state of the church, in these respects, seems to have awakened the concern of all the great and good men of those times.[r]

(q) Mosheim, cent. iv. pt. ii. ch. iii.

(r) Chrysostom indignantly adverts to certain absurd and superstitious practices, which prevailed at the baptism of children. Among these was a custom, which required the nurse, or female attendant, to dip her finger

As the Greeks regard the first seven general councils, together with the holy Scriptures, as the standard of faith and practice, it will be proper to notice them. The first two were held in the fourth century—one at Nice, in Bythinia, in 325; the other in Constantinople, in 381. In the first council, Arianism was condemned; in the second, the doctrine of the Trinity was explicitly and fully declared.[s] The third and fourth were held, respectively, at Ephesus and at Calcedon, in the years 431 and 451. "It belongs only to my purpose to mention, that the doctrines of Scripture were stated by the two councils of Ephesus and Calcedon, and by the writings of those who were most esteemed in the church at that time. Such was the provident care of Christ over his Church, in the preservation of the fundamental truths relating to his person, and the union of the two natures in it, that all attempts to remove them from the mind by explaining them according to men's own imaginations, were subverted; and the doctrine was transmitted safe to the church in after ages, as the food and nourishment of humble and self-denying souls."[t] The fifth general council was held in Constantinople, in the year 553. In this the Greeks enacted several laws concerning the ceremonies to be observed in public worship, which made their ritual in some respects different from that of the Romans. The sixth council

n mud, and smear the forehead of the infant with it, as a charm against the evil eye. He mentions another, still more absurd. When a child was to be baptized, a number of lamps were lighted, each having the name of a different saint affixed to it. The lamps were then suffered to burn out, and the child was named after the saint whose lamp was last extinguished; and by this process length of life was supposed to be infallibly secured to the infant.—*Brit.. Quar. Theol. Rev.* xv. p. 106.

(s) The council of Nice forbad the clergy to marry, though it permitted such as had wives to retain them. Hence candidates for the priesthood in the Greek church, usually marry before receiving ordination.

(t) Milner, cent. v. ch. 12.—The immediate occasion of the council of Ephesus, was the declamations of Nestorius against the title of Θεοτοκος, or *Mother-of-God*, which was frequently given to the virgin Mary. The council condemned Nestorius. The effect of the controversy on this subject, in the Greek church, was to make the title more frequent, and greatly to exalt the virgin in the estimation of the Greeks. The title is now given her by the Greeks universally.

was held in the same city, A. D. 680, and condemned the opinions of the Monothelites. In 692 Justinian II assembled another council, which the Greeks regard as supplementary to the fifth and sixth, because, by prescribing rules for public worship and the government of the church, it gave completeness to the acts of the previous councils.[u]

The use of pictures and images in the churches, and perhaps the adoration of them, became fixed in the eastern church, at the end of the sixth century. They were brought in, as has been observed, to assist the ignorant and feeble mind to raise its conceptions to spiritual and heavenly things, but they became a hindrance; they filled the fancy with material images, and arrested the soul in its aspirations after an infinite spiritual Being. Idolatry was carried to its height at the close of the seventh century, and Christianity might have been mistaken, by the casual and uninformed observer, for a revised form of paganism.

No doubt there were people of God, who, like Elijah of old, lifted up their voice against these profanations of the gospel. But their remonstrances might not have been heard, had not the Saracen been summoned against the degenerate church. Fear was thus awakened, and inquiry, and Leo, the Isaurian, ascending the throne, embodied the sect of the Iconoclasts[v] against the growing idolatry. He was resisted, however, by the bishop of his own metropolis, and by him, also, who has been denominated the first pope of Rome. Greece, too, and its neighboring islands, set up the standard of revolt, so infatuated were the people with the love of images.[w]

The son and the grandson of Leo inherited his views; and a council was assembled by the former at Constantinople, in the year 754, which solemnly condemned the worship and the use of pictures and images. "Jesus Christ," says the council, "hath delivered us

(u) Mosheim, cent. vii. pt. ii. ch. v.
(v) So the opposers of this idolatry were called.
(w) Milner, cent. viii. ch. iii.

from idolatry, and hath taught us to adore him in spirit and in truth. But the devil not being able to endure the beauty of the church, hath insensibly brought back idolatry under the appearance of Christianity, persuading men to worship the creature, and to take for God a work, to which they give the name of Jesus Christ." [x]

Irene, the wife of the grandson of Constantine, having accomplished the death of her husband, assumed the government in the name of her son, then only ten years old. She immediately took measures for restoring the reign of idolatry. No general revival of spiritual religion seems to have blessed the churches, and she found them ready to second her views. A council, which she assembled at Nice, with the concurrence of the pope of Rome, sanctioned the use and adoration of images.[y] This the Greeks call the seventh general council, and the second of Nice, and its acts are an integral portion of the faith professed by the Greek church. Yet has not the relapse of the Greeks complete, in respect to their actual practice. The modern Greek rejects all carved and graven images as unlawful. The worship of wood and of stone is an abomination to him; but, if the pic-

(x) Milner, cent. viii. chap. iii.

(y) The second Nicene council, after various introductory remarks, and repeating the Nicene creed, and recapitulating the condemnation of different heresies by previous councils, proceeds thus:—

"We define, with all accuracy and care, that the venerable and holy images, fitly prepared with colors and inlaying or any other matter, according to the fashion and form of the venerable and life-giving cross, are to be dedicated and placed and kept in the sacred temples of God; on sacred vessels and garments also, on walls and tables, in private houses, and in public ways; but, chiefly, the image of the Lord and God our Saviour Jesus Christ; next, that of our unspotted lady, the mother of God; those of the venerable angels, and of all holy men. For, as often as these painted images are looked at, they who contemplate them are excited to the memory and recollection and love of the prototypes, and may offer to them salutation and an honorary adoration: not that which, according to our faith is true worship (λατρείαν), and which pertains to the divine nature alone; but in like manner as we reverently approach the type of the venerable and life-giving cross, and the holy gospels, and the other sacred things, with oblations of censers and lighted tapers, according as this custom was piously established by the ancients. For the honor done to the image redounds to the prototype; and he who adores the image, adores in it likewise the subject described."—*Jowett's Researches in Syria and the Holy Land*, p. 305.

ture give not an animated representation, if it be only flat and inexpressive, he scruples not to bow down before it.[z]

While the controversy concerning the worship of images was at its height, another arose concerning the procession of the Holy Ghost—whether he proceeded from the Father only, or from the Father and the Son. The Latins held to the latter opinion, and the Greeks to the former. We can hardly conceive of the vehemence of controversy, which this question occasioned; and it was the revival of the controversy, in the eleventh century, that was the immediate cause of the final separation which then took place between the western and eastern churches.

Even in the darkest ages, the Greeks retained their extreme fondness for disputation, and were seldom without debates upon religious matters.[a] The controversies, however, were generally upon points of metaphysical subtlety, which, oftener than not, lay beyond the proper field of human investigation. By far the greater part of the people were unable to read the Scriptures, and the sect of the Paulicians, which sprang

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(z) "It is well known that, perhaps, the most intoxicating compliment ever received by Titian himself, was the indignant rebuke of a Greek priest, who complained that his pictures were scandalous and execrable; that they positively stood out from the canvass; and that a man might just as innocently kneel before a statue."—*Quar. Theol. Review.*

The decrees of the second Nicene council were abrogated by a council, which Leo, the Armenian, assembled at Constantinople in 814; but in 842, the empress Theodora convened another council in the metropolis, which einstated the decrees of the Nicene council in their lost authority.

"The council that was held at Constantinople under Photius, in the year 879, and which is reckoned by the Greeks the eighth general council, gave a farther degree of force and vigor to idolatry, by maintaining the sanctity of images, and approving, confirming, and renewing the Nicene decrees. The superstitious Greeks, who were blinded by the monks in the most ignominious manner, esteemed this council as a most signal blessing derived to them from the immediate interposition of heaven, and accordingly instituted in commemoration thereof an anniversary festival, which was called the Feast of Orthodoxy."—*Mosheim, cent. ix. pt. ii. ch. iii.*

(a) Mosheim, cent. xii. pt. ii. ch. iii.

Dr. Cave characterizes several of the first ten centuries by the principal controversies, which harassed the church:—1. Apostolic. 2. Gnostic. 3. Novatian. 4. Arian. 5. Nestorian. 6. Eutachian. 7. Monothelite. 8. Eiconoclastic. 9. Photian. 10. Obscure.

up in the ninth century, charged the Greeks with allowing none but their priests to have access to the fountains of divine knowledge. Yet there are no ecclesiastical decrees known, which prohibit the use of the Scriptures to the members of the Greek church in those times: indeed there was little occasion for them.[b]

In the year 1453 Constantinople was taken by the Turks, after having strangely stood for six hundred years almost in sight of its enemies. Fifteen years before this event, the emperor John Palæologus, with his patriarch and the most eminent of the Grecian bishops and doctors, repaired to Italy, and negotiated a union with the Latin church. They were excited to this measure by the extremity to which they were reduced by the Turks. But the terms of this union were so revolting to the prejudices of the Greeks, that they were indignantly rejected as soon as the deputies returned to Constantinople. They required the Greeks to admit, that the Holy Ghost proceeded from the Son, as well as from the Father—that there is a purgatory, as held by the Latins—that unleavened bread ought to be employed in the administration of the Lord's Supper—and that the Roman pontiff is the true and proper head of the universal church.[c] How strong must have been the national feeling on these points, when, rather than yield them, the whole people chose to fall under the bloody sword of Mohammed! One part of the city was soon after taken by storm, and from that every vestige of Christianity was effaced: the other part surrendered by capitulation, and there the inhabitants were allowed, for many years, to hold their churches, and to worship according to their pleasure.[d] The Greek church still retained its external form; but its members were slaves, its learning had fled to more congenial climes, its splendor had perished, its magnificent temples were converted into

(b) Milner, cent. ix. ch. ii.
(c) Mosheim, cent. xv. pt. ii. ch. ii.
(d) Cent. xv. pt. i. ch. ii.

mosques, and upon those which remained was inscribed a sentence of decay and desolation.

Thus depressed, the Roman pontiff was sanguine in the expectation of subjecting the Greek church to his authority; and it is affirmed, that, in the space of half a century from the storming of the city, not less than thirteen patriarchs acknowledged his supremacy. The acknowledgment on the part of the people, was of a more doubtful nature, and it was sometimes totally abjured by the patriarchs. It was assailed by the great leaders of the German reformation, and in this manner the advance of the popish domination was partially retarded; but the depression of the people, their general ignorance and corruption, the scarcity of the Scriptures, and the artful policy of Rome, permitted only a few rays of the light, which then glowed in the west, to penetrate the gloom, which covered the east.[e]

The efforts of the German reformers in behalf of the Greeks, commenced with a letter from Melancthon to the patriarch Joseph, written about the middle of the sixteenth century, in which he described the protestant doctrines. With this letter he sent a copy of the confession of Augsburg, translated into Greek. The patriarch in return sent his deacon to Wittemberg, to learn more fully the nature of the protestant faith. The divines of Tubigen renewed the correspondence with his successor, Jeremiah; and wrote repeatedly to the patriarch between the years 1576 and 1581, sending him, also, a copy of the Augsburg confession, together with a compend of theology, composed by Heerbrand, and translated into Greek. The only fruits of this correspondence were a few letters from the patriarch, written with a benevolent spirit, but evincing a strong attachment to the doctrines and institutions of his own church.[f]

But, in the early part of the seventeenth century, it did appear as if the church of Greece was on the verge

(e) London Monthly Magazine, vol.viii, p. 636.
(f) Mosheim, cent. xvi. sect. iii.

of a most desirable reform; for the patriarchal chair was filled by a man, whose mind had been enlightened by study, and by observation in the different countries of Europe, and who was evidently disposed to know and confess the truth. This was Cyril Lucaris, a native of Candia, and successively patriarch of Alexandria and Constantinople. While he detected and opposed the arts, by which the pope was endeavoring to bring the Greeks under the Roman yoke, he, at the same time, conceived the design of purifying the doctrine and ritual of his church, and to this end he promoted the printing of the modern Greek Testament translated by Maximus, which afterwards was made the basis of one printed by the British and Foreign Bible Society.[g] The Papists resolved upon accomplishing his ruin. Their nefarious designs were repeatedly frustrated; and it was not until Cyril had set up a printing-press, that they succeeded in destroying his credit with the Turkish government. Then the Jesuits, by the help of false witnesses and the influence of the French ambassador, procured his condemnation for alleged treasonable designs. His printing establishment was destroyed by the Janissaries, and he was strangled in his palace in 1638.[h] Cyril left behind him a creed or confession of faith, drawn up in various propositions, each illustrated by references to the Scriptures and to the fathers. This confession inclines strongly towards the doctrines of the reformed churches. He excludes saints and martyrs from the mediatorial office, acknowledges but two sacraments, and denies the papal doctrines of purgatory and transubstantiation.[i] His successor, Cyril of Berea, a furious partisan of the pope, assembled a synod, which anathematized the person and opinions of Lucaris. In 1642 the synod of Yassi, in Moldavia, also condemned his confession.[j] Meanwhile the dispute between Claude

(g) Jowett's Christ. Researches, p. 337.
(h) Mosheim, cent. xvii. sect. ii.
(i) See Hottinger's Analecta Theologica. 1652. pp. 398—567.
(j) Quar. Theol. Review.

and the Sorbonists of France, on the doctrine of transubstantiation, penetrated into Greece. The French ambassador to the Porte was directed to collect opinions on the subject, and by various means obtained a considerable number from the Greek clergy in support of the doctrine. This triumph may be said to have been consummated at the synod assembled in Jerusalem A. D. 1672, by Dositheus, the patriarch of that city. The object of this assembly was threefold;—to reprobate the German reformers—to annul the confession of Cyril Lucaris—and to give validity to the confession of Dositheus. The controversies of the church were now hushed to silence by a formal declaration, in the manner of the council of Trent.[k] The council affirmed, that the seven mysteries, or sacraments, all had a divine origin, and that the elements of the eucharist are actually changed into the body and blood of Christ. Thus, although the pope failed to reduce the Greeks under his authority, he succeeded in fixing upon them the most monstrous of all the superstitions of his own church,—that of transubstantiation. The doctrine is held by the Greeks, however, in a somewhat milder form, than it is by the Latins, as will be shewn hereafter.

Since that time I know not that any material change has happened in the Greek church, except lately in the political relations of that part of it, which exists in Greece. That portion is likely to enjoy the freedom, which it had under the sceptre of the Greek emperors.

The view we have taken of the Greek church illustrates the baleful influence of the spirit of controversy, where the people are uninstructed in the Scriptures. If it be, as a celebrated writer asserts, that "truth has usually been elicited by controversy," it must still be affirmed, in respect to the Greek church, that controversy has been a mighty engine to obscure and deform the truth, and give root and inveteracy to error. We see, too, the importance of directing the attention of the

(k) Monthly Magazine, vol. viii. p. 636.

Greeks as little as possible to those points, on which the national prejudices are so firmly fixed, and as much as possible to the vital truths of Christianity. Reasoning directly on those topics, which have been agitated for centuries, and on which the public mind has therefore a peculiar excitability, will probably be worse than useless—at least, while knowledge is so partially diffused. Nor is there any need of occupying this ground; for the Greek concedes the use of the Scriptures, with most of those essential truths, the neglect of which led his ancestors astray. These truths, though almost buried beneath mountains of rubbish, and unknown to the mass of the people, and understood and loved, I fear, by very few; are still a part of the national creed. They are inconsistent, indeed, with the prevalent corruptions in doctrine and practice; but there they are, clearly and often stated in acknowledged standards of faith, and gradually rising into notice. And it cannot be, unless Greece be abandoned to judicial blindness, but that many of its quick-discerning inhabitants will yet see and acknowledge the relations of attraction, or repellency, which those truths sustain to their actual system of religious worship and belief.

CHAPTER V.

THE GREEK CHURCH.

Present condition of the Greek Church.—Its extent—Its four patriarchates—Different orders of the clergy—Their revenue—Doctrines of the church—The seven mysteries, or sacraments—Fasts and feasts—Excommunication—Churches—Public worship—Public worship performed throughout the east in an unknown tongue—Colony of priests at Mount Athos.

THE religion of the Greek church prevails, not only in Greece, the Ionian Islands, and the Archipelago, but in other countries of Europe; as part of Albania and Servia, Bulgaria, Wallachia, Moldavia, and Russia.[a] Its members are also scattered over most of the countries of Western Asia, and in the eastern parts of Africa—a mingled people, with various languages, manners, and customs. The number of its members in Europe, is estimated at 50,000,000; and the whole number, at about 70,000,000.[b]

The four patriarchs of the Greek church are denominated after the cities of Constantinople, Antioch, Jerusalem, and Alexandria. The patriarch of Antioch resides generally at Damascus. The patriarchs of Jerusalem have, for more than a century, taken up their residence in Constantinople, where they have assisted the patriarch and synod of that see.[c] The jurisdiction of the patriarch of Constantinople is acknowledged over a considerable part of Asia Minor, and in the Archipelago, Greece, and the Ionian Islands, though in a manner qualified by existing circumstances, and throughout the southern provinces of European Turkey. Rycaut

(a) The remarks in this chapter are not designed to refer to the Russian church. That church is said to have been freed from many of the grosser observances of the Hellenic church, Peter the Great having subjected the discipline, monasteries, and priesthood to a general reform. It is governed by a "Holy Legislative Synod."—See *Pinkerton's Present State of Greek Church in Russia.*

(b) Malte Brun.

(c) Jowett's Researches in Syria and the Holy Land, p. 16.

says, that Servia was independent of this patriarch, in the seventeenth century. The Bulgarians received their bishops from him, before the late war; and the Wallachians professed a submission which was merely nominal. The Russians are entirely independent, though they cherish a reverence for the see of Constantinople, as the source from whence they obtained their religion.—The patriarch of Antioch extends his jurisdiction over Phœnicia, Cilicia, Syria, and Mesopotamia. The patriarchal authority of the see of Jerusalem, is confined to Palestine. The patriarchate of Alexandria, which is the most ancient of the four, embraces, in its nominal extent, the countries of Egypt, Abyssinia, Arabia, and India.

About a century and a half ago, there were thirteen archbishoprics within the patriarchate of Constantinople. One of these was in Attica, called the archbishopric of Athens; and three were in the Peloponnesus, and were called the archbishoprics of Lacedæmon, Monembasia, and Patras. These four archbishoprics contained fourteen dioceses. The diocese of Corinth was not included, as that, with its suffragan of Damala, was immediately dependent on the patriarch.[d]

The patriarch of Constantinople is elected by a majority of votes of the metropolitans and neighboring bishops, and receives his institution from the Sultan, to whom he has been accustomed to pay, at such times, from 10,000 to 30,000 dollars. This patriarch nominates the other three, and they are subsequently balloted for by the bishops, and are confirmed in office by the Sultan.[e] Perhaps no office in the Turkish empire is held on a more precarious tenure, than that of the patriarch of Constantinople has been, for many ages past. This has been owing to the ambition of Greek aspirants for the office, on the one hand, who bid largely for it

(d) Rycaut, p. 85.—The title of the bishop of Corinth is Πρωτοθρονος της Μωρεως.—We did not learn, nor is it important to know, the present number of bishoprics. A gentleman in office told us they were too numerous, and that their number would no doubt be reduced.

(e) Monthly Magazine, vol. viii.

to the Turkish authorities; and, on the other, to the cupidity of the Turkish government, which has led them to seek pretences for procuring frequent changes in the office. Between the years 1620 and 1671, the patriarchal throne was vacant nineteen times.[f]

The Greek clergy are divided into *regular* and *secular*. The former are all monks, and to their number belong the superior ranks of the clergy—the patriarchs, archbishops, bishops, and archimandrites, or chiefs of monasteries. The secular clergy are divided into archpriests (protopapas,) priests, deacons, and subdeacons. We were informed, by the bishop of Ithaca, that subdeacons are ordained at the age of twenty, deacons at the age of twenty-five, and priests at thirty. Both the civil and canon law forbids the ordination of deacons at an earlier age, than the one above specified; and the rule prohibiting the ordination of presbyters under the age of thirty, (except in cases of extraordinary worth,) was expressly enjoined by the council of Neoscæsaria, A. D. 314. The reasons assigned for it were, that our Saviour did not begin his ministry earlier, and that thirty is the perfect age of man.[g] But I doubt whether this canon is strictly regarded by the modern Greeks.

Ecclesiastics are distinguished from the laity by their beards, and especially by their clerical dress, which is peculiar and striking, and which they always wear. The Greeks suppose it to be similar to that worn by the apostles and evangelists, and by Christ himself.

The principal revenue of the patriarch is accidental, arising from the death of bishops and archbishops, and from that of ordinary priests who die childless; and when the patriarch enters upon his office, there is a collection made for him among the people at large. The bishops are supported by endowments, and by offerings made them, twice a year, during their visitations, by

(f) Quar. Theol. Review, vol. xv.
(g) Bingham's Chr. Antiq. vol. i. p. 129.

the priesthood and people. The secular priests derive their chief subsistence from the free-will offerings of the people, and from fees received at funerals, marriages, and baptisms, and for masses, absolutions, etc.

The Greek church aknowledges no other head of the universal church on earth, than the Lord Jesus Christ; under whom, and in subjection to their respective secular governments, the patriarchs, archbishops, and bishops, exercise their authority. But while the Greeks differ from the Papists in this respect, the two churches agree in regarding the laws and decisions of the early synods as of divine authority.

Their standards of faith and practice are the holy Scriptures, together with the first seven general councils. Their Old Testament, however, is the Septuagint, including, of course, the apocrypha. They have some prejudice against the Hebrew, but this is wearing away, and they have less partiality for the apocryphal books, than have the Latins.[h]

The Greeks hold the doctrine of the Trinity in the manner that is common to evangelical Christians among ourselves. The point, however, on which they seem most deeply interested, is one which has excited no attention in this western world; viz. Whether the Holy Ghost proceeded *from the Father and the Son*, or, *from the Father through the Son;* and the controversies upon this subject have been exceedingly voluminous. The inquiry is, indeed, proper, what the Scriptures say with respect to the mission of the Holy Spirit to this world. It is one of the greatest importance, and comes within the province of human reason. But the subject, as it has been agitated by the Greeks with inconceivable zeal, serves only to illustrate the disposition of that people to subtle speculations.

(h) A translation of the Old Testament from the original Hebrew into modern Greek, is in a course of preparation and publication at Corfu, (as was stated at p. 182,) with the co-operation of the two professors in the theological seminary, Bambas and Typaldos.

The Greeks state the fundamental doctrines of the atonement, and of justification by faith, in the manner of the reformed churches of the west.[i]

The Anatolian confession, which is generally approved by the Greek church, describes the state of the soul after death as a condition of peace to the forgiven, and anguish to the lost; yet in both cases imperfect, and so to remain till after the day of judgment, when each shall enter more decided states of joy, or pain, unchangeably the same. Those who die unpardoned are, however, divided into two classes: (1.) Such as die in a state of reckless wickedness, to whom forgiveness is impossible; and (2.) those who die with a disposition to repentance, and with the advantages of confession and absolution, but with their good resolutions not carried into action, and the work of grace incomplete. This latter class the Greeks do not place in a purgatory of purifying flames, as the Papists do, where the soul makes satisfaction for its sins by means of its sufferings; the notion of such a purgatory having been pointedly condemned by the second council of Constantinople. They believe that a departed spirit, in these circumstances, can do nothing for its own rescue. They believe, too, that indulgences, or pardons, whether granted by pope or patriarch, can be of no avail. But they hold, that the prayers and alms of saints on earth, together with frequent masses, and the intercessions of the martyrs and of the church triumphant, may incline the mercy of God to open to this second class of souls the door of paradise.[k] An ingenious evasion! The Greek priesthood can be orthodox in condemning the papal doctrine of a purgatory, and yet hold out powerful inducements for prayers, and masses, and pecuniary contributions, to obtain repose for spirits who have entered the eternal world.

(i) Chrysostom has this remark on the subject of justification by faith:— "It is not indeed unlikely that one who has no good works should be justified by faith; but that a man adorned with beauteous deeds [referring to Abraham] should be just not thence, but from faith, is truly wonderful."

(k) Rycaut, p. 299.

The views of the Greek church in respect to the propriety and use of prayers to the saints and angels in heaven, are thus stated in the Anatolian confession:—"We crave the intercession of saints with God, that they should pray for us, and we invoke them not as gods, but as his friends, who serve him, and praise him, and adore him; and we crave their assistance, not as if they were able to assist us by their own power, but that they should procure for us the grace of God by means of their administrations.

"But some will say that they do not know nor understand our prayers. To whom we answer, that they of themselves do not know, nor hear our prayers, but only by revelation, and the divine grace which God hath richly bestowed on them, they both understand and hear us.

"In like manner we invoke angels, that they would mediate for us by their ministry with God, wherefore they offer to the majesty of God the prayers, alms, and good works of men.

"As God commanded the friends of Job that they should bring their sacrifices and offer them for themselves, and that Job should pray for them, for that him God would accept; so we bringing our sacrifices of prayer to the footstool of the throne of grace, have them there tendered to the majesty of God by the saints and angels, his accepted and beloved ministers."[1]

The principle here advanced is entirely consentaneous with that of the Romish church. Yet prayers to saints and angels are said to be less frequently enjoined upon the Greek, than upon the Papist. A few specimens of those which are enjoined, will show that the "One Mediator" has been sadly overlooked and forgotten.

"Holy martyrs, who have stoutly fought, and are crowned, pray to the Lord to have mercy on our souls."

(l) Rycaut, p. 331.

"Holy apostles, beseech the merciful God to grant remission of sins to our souls."

The subjoined prayers are designed to be said by children, in their private devotions morning and evening.

"All-holy lady, mother-of-God, pray for us sinners."

"All celestial powers of angels and archangels, pray for us sinners."

"Holy John, prophet, and forerunner, and baptiser of our Lord Jesus Christ, pray for us sinners."

"Holy orthodox apostles, prophets and martyrs, and all saints, pray for us sinners."

"O sacred ministers of God, our fathers, shepherds, and teachers of the world, pray for us sinners."

"O invincible, indissolvable, and divine power of the reverend and life-giving cross, forsake us not sinners."[m]

I have already remarked upon the prevalence of picture-worship among the Greeks. That no injustice may be done them, I shall quote their own statement of the case, and of the arguments in favor of the practice. They say:—"Great is the difference between idols and representations. For idols are figures of man's invention, as the apostle testifies. 'We know that an idol is nothing in the world,' 1 Cor. viii. 4; but an image is a representation of some true transaction of what hath passed and been transacted in the world, as the picture of our Saviour, of the holy virgin Mary, and of all the saints. But different from this, the Gentiles worshipped their idols, adoring them as gods, and offering incense unto them, saying, that gold and silver were gods, as Nebuchadnezzar did. But we, when we honor and adore pictures, do not worship the wood, nor colors, but those saints whose representations they are. We honor them with the reverence of servants, figuring in our minds the person and presence of those saints. As when we bow to a crucifix, we form in our minds Christ hanging on the cross for our salvation, to which

(m) Rycaut, p. 334.

we incline our heads and knees with thanksgiving. In like manner when we worship the image of the virgin Mary, we raise our contemplations unto that holy mother of God: we bow our heads and knees to her, and pronounce her blessed above all men or women. The same may be said of the archangel Gabriel; by which it appears that this is not the same service which we offer unto God. Nor do those of the orthodox faith allow of the graven workmanship of images to the life, but only the countenances of saints, whose persons they represent; as the cherubim, overshadowing the ark of the covenant, did represent those true cherubim in heaven which remain in the presence of God, and were honored and adored by the Israelites without transgression of that commandment. And when the children of Israel worshipped the tabernacle of the covenant, and lodged it with decent and due honor, they committed no sin, nor made invalid the commands of the decalogue, but rather declare that God is wonderful in his saints. Only it is requisite that the image have some lively resemblance of the saint it represents, that the mind of him that prays may be the more easily affected thereby. And for the better confirmation of the worship of holy and sacred images, the church of God, in the seventh universal synod, hath anathematized all such as do oppose them, and hath authorized and forever established the adoration of venerable images, as appears in the ninth canon of that synod." [n]

Not a word is here said of any sanction of the worship of pictures, to be found in the early ages of the Christian church; and the reader will probably be unable to see the advantage, in respect to principle, which the Greek worshipper of paint and canvass has over him of Rome who bows down to wood and stone.

The Greek church numbers seven mysteries, or sacraments; viz. baptism, the Lord's supper, chrism, ordination, marriage, repentance, and the sanctified oil.

(n) Rycaut, p. 322.

The Greeks present their infants for *baptism* when eight days old, and the rite is performed by thrice immersing them in water, the priest saying each time, "In the name of the Father, Amen"—"and of the Son, Amen"—"and of the Holy Ghost, Amen." This trine immersion the Greek church holds to be necessary to the validity of baptism; except in case of sickness and extreme danger of life, or when a sufficient quantity of water cannot be procured: then baptism by aspersion, or sprinkling, is allowed.[o]

In the *Lord's supper* the Greeks use leavened bread, a custom which has brought upon them the frequent animadversions of the Latins, who think that unleavened bread was used when our Lord instituted this sacrament. They mix water with the wine, in representation of the blood and water, which issued from the wounded side of our Saviour. When the elements are ready for consecration, the priest carries them round the church on his head, while the people make the sign of the cross, bow, and worship. The elements are then consecrated, and administered in both kinds to the communicants. The people believe the transubstantiation to be complete, and that the body of Christ is offered in a real, though bloodless, sacrifice.—Yet is this extravagant doctrine of too recent date among the Greeks, to be carried out into all those forms of homage, which we behold among the superstitious devotees of papal countries. In Roman Catholic cities the hand-bell is frequently heard ringing along the streets, to apprise the people that the host is passing in procession to be administered to some dying member of the church. Among the Greeks, also, it is carried to the sick; but not in procession; nor is it held up for public adoration by the way; nor is adoration required for it, ex-

(o) I assert this, in regard to the Greeks of the present day, on the authority of an intelligent native of Athens, with whom I became acquainted at Ægina, who assured me that exceptions were allowed in extreme cases.—Bingham affirms, (Antiq. of Ch. Chh. vol. iv. p. 351,) that the exceptions above specified, were practised by the Greek church in ancient times.

cept in the immediate act of its administration: nor has it any public festival, or procession.[p]

Of the *chrism* it is sufficient to say, that it is the anointing of various parts of the body, which takes place immediately after baptism, and is believed to convey grace to the receiver. It is the *confirmation* of the Greek church.

Ordination is supposed to confer such wonderful powers on the priesthood, that it is very naturally reckoned among the mysteries. In addition to interpreting the Scriptures, and preaching the gospel, the Greeks believe the priesthood to have power to receive into the church, and to excommunicate from it—to purify the soul, by means of baptism, from the corruption of original sin—to change the bread and wine of the Lord's supper into the body and blood of Christ—to loose and to bind sins—and to convey grace to the soul, and healing to the body, by the holy anointing;—matters so profoundly deep, so sublimely elevated, that the act which is supposed to bestow such powers, may well be regarded as involving a mystery.[q]

Marriage is another of the mysteries. A fourth marriage is forbidden to the laity, and a second to the priests. Indeed the priests are not allowed to marry at all after receiving ordination; but they may retain their wives, and they are generally married.

Confession, *penance*, and *absolution*, all hold an important place in the ethical theology of the Greeks. The laboring people are required to confess to a priest once a year, and this they do just before entering the great lent, which is the fast immediately preceding the feast of Easter. Persons having more leisure must confess four times a year; and priests, and all who have

(p) One of the customs at the Greek celebrations of the Lord's supper, is worthy of particular notice. Those who intend to communicate, before they dare to approach the altar and receive the elements, retire to the bottom of the church, and ask forgiveness of the whole congregation in case they have offended any person; and should any one, at that time, acknowledge himself aggrieved, the party abstains from the sacrament until the aggrieved person has received satisfaction.—*Rycaut*, p. 200.

(q) Rycaut, p. 201.

given themselves to a life of devotion, must confess every month. This is to be done with penitence, or repentance, which the Greeks call μετάνοια, and which they define to be, "a sorrow of heart for sin, of which a man accuses himself before a priest, with a firm resolution to correct the errors of his past life by that which is to come, and to submit to whatever penance his spiritual pastor shall enjoin upon him."[r] The usual penances are, extraordinary prayers, alms, fasting, visiting holy places, etc. The more enlightened of the clergy would probably enjoin these only as tests of the penitent's sincerity, but the ignorant must often regard them as meritorious oblations.

"The formulary of absolution used by the Greeks," says Mr. Jowett in his Christian Researches, "is not so absolute, in its expressions, as that of the Latins; yet the mind is, in both cases, directed to the priest as in the place of God; conferring or withholding, by the authority of his function, the communications of divine pardon and favor."[s]

The same excellent author has inserted, in the first volume of his Researches, a literal translation of a printed form of absolution and remission of sins, such as is usually given to pilgrims to the Holy Sepulchre, by the Greek patriarch of Jerusalem. It furnishes an affecting exhibition of an abuse, which both the priesthood and the people have strong inducements to perpetuate, and is as follows:

"Polycarp, by the mercy of God, patriarch of the holy city, Jerusalem, and of all Palestine.

"Our holiness—according to that grace, gift, and authority of the most holy and life-giving Spirit, which was given by our Saviour Jesus Christ, to his holy disciples and apostles, for the binding and loosing of the sins of men, as he said unto them, *Receive ye the Holy Ghost: Whosesoever sins ye remit, they are remitted unto them; whosesoever ye retain, they are retained unto*

(r) Rycaut.
(s) Christ. Research. in Mediterranean, p. 23.

them; and *whatsoever ye shall bind and loose on earth, shall be bound and loosed in heaven:* which divine grace has descended, in succession, from them to us—holds, as pardoned, our spiritual son Emmanuel, worshipper—in regard to all the sins, which, through human frailty, he hath committed, and all his failings towards God, in word or deed or thought, willingly or unwillingly, and in all his senses. Or, if he hath been under any curse or excommunication of bishop or priest, or of his father or mother, or hath fallen under his own anathema, or hath forsworn himself, or hath been overtaken in any other sins through human frailty, he having confessed the same to spiritual fathers, and heartily received and earnestly purposed to fulfil the injunction prescribed to him by them—from all these sins, whether of omission or commission, we loose him, and do account him free and pardoned, through the almighty authority and grace of the most holy Spirit. And whatsoever, through forgetfulness, he hath left unconfessed, all this also may the merciful God forgive him, for his own bounty and goodness' sake, through the ministrations of our most blessed lady-mother-of-God and ever-virgin, Mary, of the holy, glorious and laudable apostle James, brother-of-God, first bishop of Jerusalem, and of all the saints! Amen."[t]

The *sanctified oil* is applied to the sick. The practice is founded on James v. 14. "Is any sick among you? Let him call for the elders of the church, and let them pray over him, anointing him with oil in the name of the Lord."

The *fasts* of the Greek church occupy a considerable part of the year.

1. The great lent, which ends at Easter, or the feast of the passover, continues forty-eight days.

2. The fast before Christmas, forty days.

3. The fast of the apostles, after Easter, from nine to forty days.

(t) Christ. Researches, p. 25.

4. The fast of the virgin Mary, in August, fifteen days.

5. The fast of John the Baptist, in September, one day.

6. The fast of the holy cross, in September, one day.

7. The fast on the day before that on which Christ was baptised, one day.

8. Every Wednesday and Friday during the rest of the year.[u]

It therefore appears, that, taking one year with another, about *two hundred* days, out of the three hundred and sixty-five, are devoted to fasting.

Meat is prohibited in every fast. The first week in the great lent, milk, cheese, eggs, and fish, may be eaten, but all these are forbidden on the weeks following. They then feed wholly upon shell-fish, and such others as they believe to be without blood. They also eat the eggs of certain fish, as of the mullet, from the coasts of Ephesus and Miletus, and of the sturgeon, from the Black Sea. Pulse, honey, and wine, are used by the laity, but the monks live chiefly on roots. This is one of the most rigid of the lents. On the fasts of Wednesday and Friday, and on some others, all sorts of fish are allowed, and nothing indeed prohibited, except flesh, milk, cheese, and butter.

The Greeks are, in general, more austere in their fasts than the Latins. Neither priest nor patriarch among them has power to grant a dispensation.[v]

There are also more than fifty *feast-days* observed in the course of the year; so that the Greek, mistaking the means for the end, is subjected to a continual alternation of fasting and feasting, emptiness and fulness. The Greek government has lately ordered, that the public

(u) The Greeks fast on Friday, because Christ was then crucified; and on Wednesday, because the Jews then conspired against him. These fasts were commonly held, in ancient times, till 3 P. M., and were called half-fasts.—*Bingham's Chris. Antiq. vol. ix. p* 268.

(v) The Armenians are said to be more rigorous in their fasts, even than the Greeks. See *Rycaut on the Armenian Church.*

offices and schools of Greece shall be closed only on twelve of the festivals—the Sabbath of course excepted, which I have not reckoned among the festivals.

The power, the form, and the terror of *excommunication*, have exerted no small influence in preserving the existence of the Greek church. I copy from Rycaut the form of excommunication taken out against an undiscovered thief.

"If they restore not to him that which is his own, and possess him peaceably of it, but suffer him to remain injured and damnified; let them be separated from the Lord God Creator, and be accursed, and unpardoned, and undissolvable after death in this world, and in the other which is to come. Let wood, stones, and iron be dissolved, but not they: may they inherit the leprosy of Gehazi, and the confusion of Judas; may the earth be divided, and devour them like Dathan and Abiram; may they sigh and tremble on earth like Cain, and the wrath of God be upon their heads and countenances; may they see nothing of that for which they labor, and beg their bread all the days of their lives; may their works, possessions, labors, and services be accursed, always without effect or success, and blown away like dust; may they have the curses of the holy and righteous patriarchs, Abraham, Isaac, and Jacob; of the three hundred and eighteen saints who were the divine fathers of the synod of Nice, and of all other holy synods; and being without the church of Christ, let no man administer unto them the things of the church, or bless them, or offer sacrifice for them, or give them the blessed bread, or eat, or drink, or work with them, or converse with them; and after death, let no man bury them, on penalty of being under the same state of excommunication: for so let them remain until they have performed what is here written." [w]

Such excisions from the church are regarded with terror by the people; as the prevailing belief is, that

(w) State of the Greek Church, p. 274.

they are not a mere ceremony, but the cause of dreadful calamity, very probably in this life, and certainly in the future. The power, which excommunicated the offender, may restore him; but restoration is said not often to be granted without severe penances.

The *churches* of Greece are usually composed of three parts—the vestibule, the nave, and the sanctuary. The vestibule is entered from the west,[x] by three doors. The nave, which is the central division, and the main part of the church, is separated from the sanctuary by a partition of pannel-work, raised to the ceiling, and covered with gilded pictures. Three doors lead into the sanctuary, of which the middle one is opened only in the more solemn parts of the service.

Men and women have different places in the church, and enter by different doors. This is a very ancient custom. Cyril says, (A. D. 350,) that such was the practice in his church at Jerusalem. Helena, the mother of Constantine the Great, always prayed with the women, in their apartment. The dividing wall was usually made of wood. Chrysostom thus describes the origin of the custom: "Men ought to be separated from women," says he, "by an inward wall," meaning that of the heart; "but because they would not, our fathers separated them by these wooden walls: for I have heard from our seniors, that it was not so from the beginning; for in Christ Jesus there is neither male, nor female. Do we not read, that men and women prayed together in an upper room?"[y]

The Turks rarely permitted the Greeks to use bells in their churches. Instead of them, wooden boards, or iron plates, were struck by a hammer, or mallet. We saw a specimen of the iron plates, in the convent of Megaspelæon. This, also, is a continuation of ancient customs. Bells were first used by the Greeks in their churches about the year 865.

(x) We noticed two or three exceptions.
(y) Bingham, vol. iii. p. 170.

Neither organs, nor any other wind instruments of music, are heard in Grecian worship.[z] The use of organs for private amusement, is, however, more ancient in the east, than in the west. The first one seen in France, was a present from Constantine Copronymus to king Pepin, in the year 766. Chrysostom says, that instrumental music was permitted to the Jews, on account of the heaviness and grossness of their souls; "but we," says he, "employ our bodies in the praises of God."[a] The Greeks use only the plain song, and that is as far removed as possible from melody.

The service performed in the churches is most injudiciously long. As a consequence of this, it is performed so rapidly, that, even if it were not in a dead language, much of it would scarcely be understood. The prayers are offered standing, except on the day of pentecost, when an effusion of the Holy Spirit is supplicated on the knees. The learned antiquary in religious matters, to whom I have been repeatedly indebted, has shown, that the ancient practice of the church was to stand in prayer always, on the Lord's day, and also during the fifty days of pentecost, out of regard to Christ's resurrection.[b] During the service, the priest and people frequently make the sign of the cross; that is, they join together the three first fingers of the right hand, and carry them to the forehead, and then to the right shoulder, and to the left. At the conclusion of the service, it is not uncommon for many of the people to approach the pictures of the favorite saints, and testify their affectionate veneration by kissing them, and making the cross, and bowing before them.

It is to be observed, that the service is in the ancient Greek language, and the greater part of it is unintelligible to the people. This is true of the public worship of the Greeks everywhere. Among the Bulgarians,

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(z) Wind instruments were used in the churches of the *west*, for the first time, in 1290.

(a) Bingham, vol. v. p. 233.

(b) Bingham, vol. v. p. 259.

the offices of religion are performed either in the Greek, or in the ancient language of the country, neither of which is understood by the people. The Wallachians are believed not to be more favored in this respect; and the Russian service is in the Slavonian language, which is not well understood by the greater part of the modern Russians. In addition to this it may be remarked, in order to show how generally a vail has been drawn over the gospel, that the Armenians worship in their ancient language, and that the same is probably true of most of the great religious sects in the east. The nations professing the papal religion, as is well known, all employ the Latin tongue. How desirable that the priests, to whom the many millions of souls in these countries look for instruction, should all imbibe the sentiments of the great apostle to the Gentiles, who nobly says—*I would rather speak five words with my understanding, that by my voice I might teach others also, than ten thousand words in an unknown tongue.*

I conclude this chapter with a brief notice of the celebrated colony of priests at mount Athos.

This mountain is on a peninsula projecting into the northern part of the Archipelago, not far from the island of Lemnos. It is connected with Macedonia, and was so formidable to ancient navigators, that Xerxes is said to have cut a canal through the isthmus. The circumference of the mountain is about one hundred and sixty miles. Its summit is craggy and wild; but its middle and lower regions, being watered with springs and rills, are susceptible of cultivation, and abound with shrubs and trees. Here, singularly retired from the trade and travel of mankind, has been, for many ages, the chief nursery of monastic life in the Greek church.

The number of monasteries on mount Athos is twenty-four, of which three have been long in ruins, and four were kept in considerable splendor before the Greek revolution. The number of monks connected with the monasteries was supposed to be about six

thousand, though it was always the case that many were absent, and tribute was paid to the Turks for only half that number.[c] Women were not allowed to enter these convents.

Mount Athos became the resort of monks as early as the reign of Constantine the Great. The members of the fraternity are divided into caloyers, or priests, and lay-brothers, the latter of whom manage the secular concerns. The duties of the caloyer are severe. He spends life in a hurried reading of the Psalter, and in making genuflections and prostrations. Thus he occupies the first two hours of the night, and the first two after midnight. At four he begins again, and the day is spent in these vain repetitions.

The revenues of the monasteries are derived from the lands adjoining them on the mountain, from their *metochia*, or farms, in various parts of Turkey, and from collections made by travelling members of the fraternity. Mount Athos was one of the few places, where the privilege of using bells was allowed to the Greeks.

In the first year of the revolution, the Turks imposed upon the colony a contribution of one hundred thousand dollars, and took hostages for the good behavior of the monks; and then they murdered the hostages, and many of the priests, robbed the churches of their rich and showy ornaments, and cruelly oppressed the whole community.[d]

(c) "There are five modes, at mount Athos. The most rigid are the 'hermits'—ἐρημίται—who live solitary. The second in severity are called ἀσκήται, 'ascetics;' they are not quite so savage in their mortifications as the hermits. The third are called κοινόβιοι, from their having all things in common. The fourth are named ἰδιόρυθμοι, from their living after their own rhyme and reason. A fifth, called κελλειῶται, are still more sumptuous, as they may have κελλεῖον, 'a room,' to themselves."—*Jowett's Chr. Res. in Mediterranean.*

(d) Howe's Greek Revolution, p. 66.

CHAPTER VI.

THE CHURCH IN GREECE.

General remarks upon the ignorance and superstition of the people—Reasons for anticipating a reform—Missionary operations—Remarks upon the measures to be pursued by Protestants for the benefit of oriental churches.

THE few remaining observations will be limited to that small, yet peculiarly interesting, portion of the Greek church, which exists in liberated Greece. And it is impossible not to remark the spiritual darkness that has overshadowed it, corresponding almost with the strong language used by government in a late address to the bishops. The condition of the people, under Turkish despotism, is there compared to the confusion and gloom of chaos, and they are declared to have been so shrouded in darkness that, being unable to distinguish sacred things from profane, they confounded both in their practice. After a slavery of nearly four centuries, preceded by ages of decline and controversy—destitute of the Scriptures, with an illiterate priesthood, with the church service in an unknown language, with no preaching, with no general and enlightened system of education, and with the sword of Mohammed turning every way in the road to improvement—it would be injustice to the Greeks to expect anything short of general ignorance, and a general absence of spiritual life. Considering human nature, any other result would be miraculous. I know not that well informed Greeks pretend any other. So far as we observed, the confession of *ignorance* was universal; and an admission, that *some things* in the church needed reformation, was by no means uncommon. These admissions, however, had respect rather to the externals of religion, the rites and ceremonies,

than to vital principles. Probably there are few, who suspect any great dereliction from these principles. With united voice the people would perhaps say, "The faith of the church is right." Having often heard this declaration made by Greeks and Latins, I have sometimes endeavored to obtain a minute explication of its meaning. Does it mean, that the living members of the church, its clergy and laity, are all correct in their opinions? Or that a majority of them are so? Or that the decisions of its councils are all correct, and all, of course, consistent with each other? And what is meant by *the church?* I never heard a satisfactory explanation of this and am convinced that the people cherish the notion without reflecting much upon it. It is a favorite point. If the CHURCH is right, they, as members of it, are in a fair way to secure its mysterious benefits.

We have seen that a part, at least, of the vital truths of the gospel are found in the symbols of the Greek church. These the church in Greece will not refuse to receive; and a still more interesting prospect will open, when we shall explain the nature of a treatise on divinity, that is probably destined to become one of the manuals of her theologians.

The Greek mind is remarkable for its perspicacity and quickness, and many of the clergy discover much discrimination and ingenuity in defending their peculiar opinions. In general, they argue without heat, and with apparent candor, and one, going among them from a popish community, cannot but be struck with their deference to the Scriptures. But they have yet to learn to discriminate readily and decisively between the decisions of the Bible, and those of councils and fathers.

The errors mentioned in the last chapter are held by the people of liberated Greece. They evince a strong attachment to the practice of invoking the good offices of saints and angels. Indeed every island has its tutelary saint. Almost every church is dedicated to some one. Every city, mountain, grove, fountain, and individual in classic Greece, may be said, as in ancient

times, to exist under the supposed guardianship of some power exalted from the race of mortals. Among the saints, the virgin Mary is supposed to shine with peculiar glory. It is wonderful what hold she has upon the affections of the people. They call her the "mother-of-God," the "all-holy," and the "great mediatrix between God and man;" [a] and her picture, with a lamp burning before it at night, is generally found in private dwellings, and in Greek vessels. They greatly venerate the cross.[b] The reverence for pictures is as great in Greece, as is that for images in Italy; and both Greeks and Latins equally transgress the divine command, which forbids the making of graven-images, or the likeness of anything in heaven, or on earth.

I could not avoid the conclusion, that the religion of the people at large consists very much in external observances. And here I must say again—we should not wonder that it is so. They have not had the Scriptures; their priests have been ignorant; they have had no instruction; they have not enjoyed the means of understanding the gospel. A series of rites and ceremonies has been all they have seen of religion, and they (I mean the common mass of the people) have naturally supposed that this is all. In this manner the divinely appointed connection between religion and morality, has been severed. A man's religion is measured by the ritual of the church, rather than by the law of God. The mistake has been committed, which is condemned by our Lord, of tithing mint, anise, and cummin, and omitting the weightier matters. He is a religious man, who is exact in his observance of the forms of religion, although he may afford the strongest proofs that he is destitute of its spirit and power. On the other hand, when people of the lower ranks, have inquired, what religion Ameri-

(a) Jowett's Chr. Researches in Mediterranean, p. 46.

(b) Down by the water's edge, in one of the Grecian islands, we saw a small church built under a mass of rock—we could not conceive why, until we saw that a fracture had exposed some veins in the rock, traversing each other in the form of a cross. The church was built in honor of this *lusus naturæ*.

cans professed, we have described to them the love for the Bible which many have, their strict observance of the Sabbath, their conscientious regard for truth, their faithful performance of relative duties, their purity of life, and their daily and fervent prayer to God in the closet. But do they eat meat in their fasts? Yes. Do they make the sign of the cross? No. Do they confess to the priests, and invoke the saints? No. And I have remarked how forcibly these deficiencies struck their minds, going far to deprive us, in their estimation, of the Christian character.

Yet must it not be understood, that the Greeks believe there is no salvation out of the pale of their church. They estimate the dignity and privileges of membership in their church very highly, but they set up no such arrogant claim as this.

Repeated mention was made in the former part of this volume, of the neglect of the Sabbath in Greece. This is a most formidable obstacle to the prevalence of truth, but perhaps not greater than the truth had to encounter at some periods of the English history. The requirement by law, that the election of representatives to their last national congress should be made on that day, is a melancholy fact.[c]

And now what are the principal reasons for anticipating a reform in this church?

1. The general confession of ignorance, and of a departure to some extent from the ancient simplicity and purity of the church, is a favorable omen. Such a conviction as this implies, is indispensable; little will be effected without it; and by it the way is in some measure prepared for remedial operations.

2. The government declares itself to be aiming at a reform in the church. It says, in a circular address to the bishops and clergy, that "the design of the nation and of the government is, the improvement of the clergy, the good order of the church, and the provid-

(c) P. 207.

ing of a comfortable living to the ministers of religion; so that, being free from secular cares, they may engage more diligently in the administration of divine things, and the care of souls." And it calls upon the whole body of the clergy "to co-operate with godly zeal in the promoting of this object, taking up the shield of faith and the sword of the spirit, and fighting against the spirits of wickedness, the abominable passions, that have found their way into the tent of Christ, in consequence of the past irregularity." It is added, "The night is far spent, the day is at hand; and now, from the lofty spiritual firmament of the church, on which you are placed as lights, send forth the beams of the divine word; proclaim the law of God to the people; preach peace; announce the glad tidings of fraternal concord; teach love of the brethren, love to each other, that all may be one in Christ; confirm the hearts of the faithful in the divine doctrines; and inspire them with the fear of God, love to their neighbors, and obedience to existing authorities." [d]

(d) From an address purporting to be from the bishops, which was published in the government paper, I make the following extracts.

"Let us submit to God, to each other, and to our earthly rulers. This is a summary of the religious and civil duties of the true Christian and the good citizen, which the heavenly Lawgiver, the author and finisher of our unspotted faith, our Lord Jesus Christ, has taught.

"Obedience to God, is the fulfilment of his commandments, and an evidence of love to him. 'He that loveth me, keepeth my commandments.' Thus, by obeying God, we fulfil the first and great commandment, 'Thou shalt love the Lord thy God with all thy heart,' &c.

"Submission to each other, produces and preserves unanimity and peace among the citizens, and is the fulfilment of the second commandment, 'Thou shalt love thy neighbor as thyself.' It is even fulfilling of the law, according to the apostle, 'He that loveth his neighbor, hath fulfilled the whole law.'

"Secular power, as it is sent from God, according to the apostle, is a minister of the ordinances of the Almighty God, and by punishing the transgressors, and rewarding the keepers, of the divine laws, it preserves justice among mankind, which is the soul of every civil society. Submission, therefore, to rulers is the fulfilment of the divine will; and, "whosoever resisteth the power, resisteth the ordinance of God.'

"Every Christian, therefore, owes submission to God, submission to existing authorities, submission to his neighbor. To God, for every reason; to authorities, for the sake of good order; to his neighbor, for the sake of brotherly love; as the theologian Gregory says. These sacred duties every Christian should strive to fulfil, and especially we of the

The intention of the government probably is, to connect the church closely with the state. This we cannot but lament. Yet, such being the fact, we feel the more interested to know, that the civil authorities feel the need of a moral reformation.[e]

3. An exceedingly interesting feature in the church of Greece, is the disposition of its members to favor the circulation of the holy Scriptures. This was a trait of the Greeks in ancient times. The reading of the word of God was then greatly encouraged. It was customary in those ages, (when copies of the Scriptures, being made with the pen, were necessarily rare,) to deposit Bibles, in the common language of the people, in convenient parts of the church, so that the people might read them at their leisure. Eusebius says, that Constantine ordered him to prepare fifty copies of the Bible for the use of the church at Constantinople; and that the emperor was wont to employ himself in the church in reading the divine oracles.—"Private Christians, both men and women, then enjoyed the Scriptures as their birthright, and none pretended to ravish them from them but only the persecuting heathens. The fathers of the church were so far from doing this, that,

clergy, who ought to teach the word of God, and to confirm our words by our actions, becoming a pattern of virtue to the people, according to the divine apostle.

"Now, especially, when the Lord has visited his long-afflicted people, it becomes us, in obedience to the divine will, to strive to discharge our sacred duties, by aiding government in the accomplishment of their object, which is to render the whole nation happy.

"Let us, beloved brethren, inspire our people with piety towards God, respect towards sacred things, submission to divine commands, obedience to government, love and unanimity among themselves; we ourselves becoming patterns of the flock by our blameless life, being and appearing 'vigilant, sober, of good behavior, given to hospitality, apt to teach, patient, not brawlers, not covetous,' as St. Paul commands."

The government, in one of its circulars to the rulers of the church, orders them to forbid the assembling of priests in public places, coffee-houses, taverns, etc.

(e) There is no probability that the church in Greece will hold the relations to the patriarch of Constantinople, which it has sustained in times past. If it does not declare itself entirely independent, as the Russian church has done, it will doubtless restrict his interference to matters strictly ecclesiastical. The ordinary details of business may be committed to a metropolitan, or synod, chosen from among themselves.

on the contrary, they used all manner of arguments to induce men to read and study them; exhorting men not only to hear them with attention in the church, but to read them privately at home with their wives and families; commending those that studied them, and reproving those that neglected them; making large encomiums upon the use and excellency of them, and requiring men to peruse them privately as the best preparation for the public service and instruction. They also answered all objections and pretences that men could make to the contrary; as that they were ignorant and unlearned, and that the Scriptures were difficult and hard to be understood; that they were only for the use of monks and priests, and not for secular men and men of business; assuring them that the Scriptures were for the use of all men, and that it was the neglect of them that was the cause of all ignorance, heresies, errors, and irreligion. These were the general topics, upon which the fathers then pressed the common people to read the Scriptures—arguments directly opposite to those used in later ages to dissuade and deter men from the use of them. A man cannot look into the fathers, but he will see such arguments everywhere running through their writings."[f]

The feeling of the modern Greeks in relation to the Scriptures, appears to resemble that of ancient times, much more than it does that of the Roman Catholics. While we were on the island of Tenos, I became acquainted with an intelligent Greek priest, who one day challenged me to say, whether I had found a member of their church, who was unfriendly to the circulation of the Scriptures. I was happy to answer in the negative. Neither Mr. Smith, nor myself, recollect an instance of this kind. The Greeks are fond of drawing a comparison between themselves and the Romish church, on this point. I heard the priest above mentioned read to his people those passages from the modern

(f) See Bingham's Christ. Antiq. vol. v. p. 101. The same writer quotes an admirable passage from Chrysostom on the subject.

Greek Testament, which, according to the rites of his church, he had previously read in the ancient Greek. This he did, as he assured me, at the suggestion of his superiors.

Doct. Korck, Mr. Barker, and Mr. King, distributed six or eight thousand copies of the New Testament in Greece, during a single year. Many of these were sold, and I have not heard that opposition was raised anywhere, except by some Greeks in the Cyclades, who are connected with the Romish church.

4. The progress of schools, and the disposition of the people to receive school-books possessing a sound religious character, is another favorable indication. Just as I am preparing this sheet for the press, I learn, from an esteemed Greek correspondent, that, in March last, the Lancasterian schools of liberated Greece had increased from twenty-five, their number when we were in the country, to sixty-two, containing 5,418 scholars. There were, also, fifty Hellenic schools, with 2,406 scholars. The greater part of the Lancasterian schools were supplied with books and apparatus through Doct. Korck, acting as the agent of philhellenes in England and America. Most of the books were, to some extent, of a religious nature, but were not on that account received the less cheerfully by the Greeks. This is specially true of the Alphabetarion, already mentioned.[g] Twelve thousand copies have been distributed among the youth of Greece, and yet the missionary is constrained to ask, that at least *fifteen thousand copies more* might be immediately provided.[h]

5. An examination of Platon's summary of Christian divinity, mentioned at page 256, has, in connection with the facts about to be stated, greatly encouraged my own mind with respect to the church in Greece. The author of this work was formerly metropolitan of Mos-

(g) Pages 235 and 245.

(h) An edition of 15,000 copies is now printing in this country, as the press at Malta cannot supply the demand made upon it for other school-books.

cow, and published his treatise in 1765. "Since that period," says Dr. Pinkerton, who translated it into the English language, "it has gone through many large editions, and has been introduced into almost every place of education in the [Russian] empire. It was strongly recommended to the translator by some of the first dignitaries of the Russian church, as containing a just view of the doctrines believed and taught in their communion." I have already remarked, that Professor Bambas commended it to us, as faithfully exhibiting the doctrines of the Greek church. Coray translated it into modern Greek, and printed an edition at Paris; and Professor Typaldos reprinted that translation at Corfu, with some observations of his own. His edition is made a text-book in the theological seminary of the Ionian Islands; and there is good reason to believe, that the work of Platon will become a manual for the student in theology throughout Greece. It is, therefore, a very interesting inquiry, *what views Platon takes of the Christian religion.*

The treatise is composed of three parts. (1.) On the knowledge of God as derived from nature, being preparatory to an exhibition of the gospel. (2.) Of the gospel. (3.) Of the law. Each of these parts is divided into sections, and each section concisely unfolds a distinct subject, which is clearly enunciated at the head of the section. The Scriptures are freely, and often appositely, quoted for proof and illustration. The style is unaffected and perspicuous.—I shall first point out some of the coincidences, or near approximations, of Platon's opinions and those of evangelical Christians of the Protestant churches; and then, show how far he countenances the more prominent errors of his church.

Platon's views of the inspiration, authority, and dignity of the holy Scriptures, are excellent. He calls them the only perfect and unerring rule of faith and practice.[i] God he represents as a pure spirit, omniscient,

(i) See p. 127 of Platon's work, American edition, published at New York in 1815.—"The holy Scriptures reason so sublimely of the maj-

infinitely wise,[j] free, good, just, holy, and powerful. He states the doctrine of the Trinity in the strong language, which was early devised by the Christian church as a barrier against Arianism. The much contested doctrine of the procession of the Holy Ghost from the Father only, he affirms; but pronounces it an unsearchable mystery, and not a proper subject for protracted controversy. He inculcates the belief of a particular providence, and the existence of good and evil angels.

"The foreknowledge of God" he says, "is certain; however, it doth not infringe the liberty of man's will; that is, we ought not to suppose that we are obliged by some fatal necessity to do good or evil; for God seeth the future as he beholdeth the present, consequently, from eternity itself, he seeth the actions of men just as they are to happen in time, according to the law of free-will. But the free act of God's foreknowledge does not infringe on man's liberty. God could by force keep men from sinning; but were he to do so, then the freedom of man's will would be infringed, and in so doing he would have acted contrary to his infinite wisdom, which requireth man to be free in all his acts."

He takes much pains to state and illustrate the doctrine of human depravity, as being essential to a satisfactory

esty of God, and of the mysteries of our salvation, that it is impossible to imagine any thing more exalted. The worship therein required of us, is such as becometh God to receive, and reasonable creatures to give; for we are commanded to worship in sincerity, and a contrite spirit is represented to be a most acceptable offering to God." *p.* 67.

"There are different things contained in the holy Scriptures, as the commandments of the law, rules of morality, prophecies, accounts of different revelations which God made of himself to man, miracles and promises; together with many accounts of the transactions of men. However, all these tend to nothing else but to the revelation of the eternal counsels of God, concerning the salvation of mankind through our Saviour Jesus Christ. Thus, for instance, the law, by bringing us to the knowledge of our guilt before God, leads us to seek for a deliverer; the prophecies proclaim his approach; the sacrifices point him out; the different revelations which God made of himself, either prepare us to receive the faith of Christ, or illustrate more clearly the acts of our Saviour. And all the promises of God, in assuring us of the mercy of our heavenly Father, rest on Jesus Christ, as our mediator with God." *p.* 70.

(j) "When we suppose, that we observe in the world any sort of disorder, this arises from our inability to penetrate into the whole connection of things, which, if we could once comprehend, we should be astonished at the infinite wisdom of God." *p.* 44.

explanation of the gospel. Man he describes as by nature weak, blind, forlorn, ruined, morally dead, altogether unable to do good, and needing spiritual regeneration. All men are guilty of sinning every moment, in thought, word, or action; all are by nature the servants of sin; none can be justified at the bar of eternal equity, because perfect obedience is there required; our only hope is in the goodness of God, through Christ.[k]

The atonement, according to Platon, was made for all men. The benefits of this atonement are secured by faith, unfeigned, sincere, living, working by love, constraining to active obedience.[l]

Spiritual life is restored to man by the gracious operations of the Holy Spirit. It is he, who softens the

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(k) See p. 55, 56.—"The holy Scriptures more particularly put us in remembrance, that man of himself has not sufficient power to reconcile God, and that he every moment provokes him to anger. 'For we have before proved both Jews and Gentiles, that they are all under sin,' Rom. iii. 9; that is, that all mankind are fallen into the abyss of iniquiry, and are unable to deliver themselves out of it. This truth ought to be strongly impressed on the mind of every one; because it points out to man how much he stands in need of the faith of the gospel; and hence the apostle Paul arranged his reasonings in the epistles to the Romans, Galatians, and Hebrews, in the same order which we have here taken to prove that man is in a helpless state. And indeed no one will seek for a physician till once he be convinced of his being in great distress.

"However, some will perhaps say; what, are we then to fall into despair? Certainly, if you continue to look up to yourselves for help. But when we reflect on the inexhaustible goodness of God, and on his infinite wisdom, then we are comforted by hope, and our fears are dispelled; and in this hope we ought frequently to join in the words of Isaiah: 'Except the Lord of hosts had left unto us a very small remnant, we should have been as Sodom, and we should have been like unto Gomorrah;' i. 9; also Gal. iii. 16. And we ought to keep in remembrance these words of Paul to the Romans: 'But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets; even the righteousness of God, which is by faith of Jesus Christ, unto all and upon all them that believe.' Rom. iii. 21, 22." *p.* 61.

(l) "Verily, 'Christ died for all.' 2 Cor. v. 15. And there is no one so great a sinner whom his grace alone is not able to save. But in order that this grace may become effectual in us, faith is requisite, that is, we must heartily receive Jesus Christ as our Saviour, and without doubting, rest assured, that only through him we can be made partakers of the mercy of God. Without the infinite merits of Christ all our attempts are in vain, and man can never be saved. This is clearly taught everywhere in the word of God, John iii, 15; 'For God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life;' and verse 18, 'He that believeth on him is not condemned, but he that believeth not is condemned already.' When we con-

heart, enlightens the understanding, cleanses from sin, unites unto Christ. He guides in the performance of duty, comforts and sustains in trials and temptations, and assures us of our interest in the divine love.

Platon is clear and satisfactory on the doctrines of the resurrection, the general judgment, and the eternal awards of happiness to the righteous and punishment to the wicked.

His description of the true church of Christ is catholic and scriptural.[m] He holds it to be desirable, that all men should exercise themselves in reading the Scriptures, and censures the Romish church because it has forbidden the reading of them to the common people. He condemns formal prayers, ostentatious worship, and self-righteous observances.

His remarks on the Christian Sabbath, would meet the views of the churches of New England. He says, that God requires that day to be set apart for his service. Man, and his brute dependents, should rest, that day, from secular labors; except in cases of extreme necessity, "as when our property is on fire, or in case of the invasion of an enemy, the sickness of a neighbor, or any other thing where the general good requires immediate exertion, and that no time shall be lost." We should attend the public worship of God, and, in the great congregation, give thanks for our mercies,

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sider faith as essential to salvation, it is to be understood, that we mean faith unfeigned, sincere, and living, that is, 'faith which worketh by love.' Gal. v. 6." *p.* 119.

"While the death of Christ engages our heavenly father, to give to the believers in his Son, every thing that his love and mercy can bestow; so also, believers themselves are thereby engaged to shew their gratitude for this, by continually striving, in all that they do, to please God; and, in this mutual engagement the new covenant consists, which is founded on the blood of Christ: as Matthew writes, xxvi. 28, 'This is my blood of the new covenant.'" *p.* 118.

(m) "On the reception of the gospel by all nations in the east and the west, in the south and in the north, a holy society of God's chosen was formed; and this is the church of Christ, which is not like the Jewish church, confined to one nation; but is composed of many different nations, peoples, and tribes, under heaven, in every part of the world; and thus was fulfilled the promise which God made to Abraham, 'in thy seed shall all the nations of the earth be blessed.' Gen. xxii. 18." *p.* 129.

confess our sins, supplicate grace, and seriously attend to the reading and preaching of God's word. At home, men should employ their time in prayer, and in reading for their spiritual edification. Parents should instruct their children, masters their servants, teachers their pupils, stewards those who are committed to their charge, and every one his neighbor. We should also, on this day, devote a part of our property to charitable uses. "He who observes these," says Platon, "sanctifies the Sabbath of the Lord, and even in this life his eternal Sabbath begins; that is, the rest which is enjoyed by the blessed in another life." [n]

With these and other sterling excellencies, the work has some great defects.—By a Greek, Platon would be understood to inculcate the doctrine of baptismal regeneration, though perhaps he did not design to do so: he says, the invisible effects of baptism are attained by faith. He makes too much of rites. Thus, he affirms that the Holy Ghost descends on the person baptized, through the holy ordinance of the chrism. He teaches the doctrine of transubstantiation. He gives too much countenance to traditions and ceremonies, such as the use of candles in churches, the burning of incense, making the sign of the cross, consecrating waters, adorning the churches with pictures, etc. He defends the invocation of saints, as not contrary to the first commandment of the decalogue; and the worshipping of pictures, as consistent with the second. He evidently feels much at a loss how to preserve, in these defences, even a plausible consistency with the great truths of revelation, which he had previously explained.[o]

(n) See pp. 195, 196.

(o) He administers this caution.—"But notwithstanding all that has been said, this lawful and holy reverencing of the pictures may be turned into the most abominable sin of idolatry. This is the case when any one hopes in, or attaches all his respect to the holy pictures, and trusts in their material substance; when, for instance, any one finds greater sanctity in one picture than in another, or places in them any hope of salvation. They, too, are chargeable with this guilt, who bring their own particular picture into the church along with them, and only worship before

It must be admitted, too, that he speaks of the Reformation under Luther and Calvin, and of the Reformers, in a manner which evinces some degree of prejudice in his own mind, and is fitted to awaken it in others.

Following in the steps of Platon, so far as he followed Christ, what great truth of Christianity may we not inculcate? What scope have we, what an array of truth, what an amount of influence, at our command; and that, too, with the implied consent of the Greek church. The treatise of Platon is not to be understood, however, as an illustration of the popular tenets of the Greek people, of doctrines actually understood by them as the basis of their religion; but as an exposition of articles of faith, believed by the enlightened author to be contained in the Scriptures, regarded by enlightened Greeks as in accordance with the symbols of their church, and by them recommended for the instruction of the ignorant. As a means of benefitting the clergy, and elevating the standard of Christian morals, it is a delightful object of contemplation, even with all its defects.

MISSIONARY OPERATIONS.

In the early part of 1829, there were four missionaries in the *Ionian Islands*—the Rev. Isaac Lowndes, of the London Missionary Society, the Rev. Frederick A. Hildner, of the Church Missionary Society, and the Rev. Walter Croggon, and Dr. Frederick Bialloblotzky, of the Wesleyan Methodist Society. In the course of the year, Mr. Hildner removed to the island of Syra, in the Archipelago, and Dr. Bialloblotzky to Alexandria, in Egypt. Mr. Lowndes transferred his residence from Malta to Zante in 1819, and from thence to Corfu in 1822, where he now is. Believing the Con-

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it, or who respect those pictures more which are adorned than the unadorned, the old more than the new, or decline praying at all when they have not a picture before them. All these, and such like, are great transgressors, and prove a great disgrace to the real profession of the Christian faith."—*p.* 186.

stitution of the Islands not to forbid his preaching in his own house,[p] he has a service in Greek once a fortnight, which is attended by about a dozen Greeks. During four years he has had a Sabbath-school of about forty Greek boys, under the immediate instruction of a Greek priest. Mr. Lowndes occasionally visits different parts of the island, and has rendered a most important service to the people, by circulating the Scriptures. In this he has encountered no opposition. Mention has already been made of his agency in the publication of the Albanian and Hebrew-Spanish New Testament, and of his present agency in preparing a version of the Old Testament for publication in the modern Greek language.[q]

Mr. Hildner was making only a temporary residence in the Ionian Islands, and Dr. Bialloblotzky had but recently arrived.

(p) See p. 131.

(q) See p. 182.—Respecting this version I find the following notice in the last Report of the British and Foreign Bible Society. It is an extract of a letter from Mr. Leeves, dated April 1, 1830.

"I am happy to say that the Greek version is steadily proceeding. Every day Mr. Lowndes and myself meet to compare the copy sent us by the translators with the Hebrew text, and twice a week we have our general meetings for revision. Oftener than this the occupations of our fellow-laborers will not allow them to attend. According to the wish expressed by the Committee, we are now employed upon the Psalms. Professor Typaldos, to whom we have intrusted this part of the work, has already translated above 90 of the 150; and we were yesterday occupied in the revision of the 37th. When he has finished the book of Psalms, he will return to the book of Genesis, which he quitted in order to undertake the former. The first chapters of this book are also revised. Mr. Joannides has translated the books of Numbers. Deuteronomy, and Joshua, and the revision of the book of Numbers is completed. The state of Professor Bambas's health has unfortunately obliged him to cease from his valuable aid for the present, but I am happy to say he is fast recovering his strength; and, after the commencement of the academical vacation, that is, about the end of June, he will, I trust, be able to give a considerable portion of his time to our important work. In the mean time his illness has not occasioned any delay, as we go forward with the aid of the two other coadjutors. The book of Psalms, as you may conceive, gives us no small labor; but Professor Typaldos executes his translation greatly to my satisfaction; and I venture to hope, that it will prove a work not unworthy of the labor we are bestowing upon it."

Mr. Lowndes has published a dictionary of English and modern Greek words, with a brief grammar of the modern Greek language prefixed to it.

Mr. Croggon we did not see, he being then in Egypt, on a special agency for his society. Two years had elapsed since he commenced his mission in Zante. The government has since invited him to act as professor of English in the classical school of Zante. Mrs. C. informed us, that her husband had given private instruction to a number of Greek youths, and that one of them, a refugee from the opposite coast of the Peloponnesus, having lately returned to the place of his nativity, had commenced a school of five or six boys. Mr. Croggon also induced a Greek priest to open a Sabbath-school, with the expectation of receiving a compensation. The priest commenced such a school in his own dwelling. The first Sabbath he had fifteen pupils, the second he had twenty, and so on, till the room was filled. The priest belonged to the class of itinerant preachers, and he cheerfully explained the Scriptures to the children. We regretted to learn, that this man, in consequence of some misunderstanding after Mr. Croggon's departure, had relinquished his interesting charge.

A missionary to the Ionian Islands should carefully observe all the points of etiquette, of which military men are commonly tenacious, and his conduct should not only be susceptible of explanation, but should, if possible, be such as never to stand in need of it, as opportunities for making explanations may not always be found. Nor should he fall into the mistake of supposing, that Protestant governors, sustaining the delicate relations which the English rulers of those islands do to a superstitious and jealous people, will afford him the full toleration, which, from his acquaintance with Protestant countries only, he would be led to expect.

The missionaries resident in *liberated Greece*, were the Rev. Jonas King, then supported by the Ladies Greek Committee of New York city, but now connected with the American Board of Foreign Missions, and the Rev. C. L. Korck, of the Church Missionary

Society. Nothing need be added to what has been said, respecting the labors and influence of these missionaries. They have had much experience, and have profited by it; and their views, as to the measures which Protestants should pursue for the intellectual and moral benefit of Greece, seemed to me to be truly discreet and proper. The Rev. Mr. Hartley, of the Church Missionary Society, had travelled considerably in Greece, had repeatedly preached in the churches, and had conversed with many of the people, in different parts of the country, on subjects connected with spiritual religion. We heard the Greeks speak of him with respect; but we had not the pleasure of seeing him, as he had left Greece when we entered it, and sailed from Smyrna for England just before we went to that city.

Quite recently, our companion, the Rev. J. J. Robertson, of the American Episcopal Missionary Society, has returned to Greece, with his family, having devoted the remainder of his life to the service of the Greek people. He is accompanied by the Rev. J. H. Hill, and wife, and by a printer.

MEASURES TO BE PURSUED BY PROTESTANTS FOR THE BENEFIT OF ORIENTAL CHURCHES.

A BROAD distinction should be made between the Papal and Oriental churches. The former has exalted the pope to be the infallible and universal head of the church, forbidden the Scriptures to the great body of the people, taken away the right of private judgment on matters of everlasting importance to the soul, and aimed to pervert, and thus in effect to destroy, the power of conscience. It claims a divine right to impose its dogmas on the minds of all men, and to confiscate the goods and destroy the lives of all, who refuse to acknowledge its authority. These assumed rights it has violently enforced when it has had the power to enforce them, and it still asserts them with unyielding

pertinacity.[r] This is nothing short of treason against the King of Zion, and it is a most tyrannical usurpation in respect to all his subjects on earth.

The state of the case is very different, in relation to the proper oriental churches—the Greek, Armenian, Syrian, Coptic, and Abyssinian. In many points these churches have, indeed, departed far from the simplicity and purity of the Gospel. They have yielded too much to traditions, and the fathers, and councils. But they have no pope, "exalting himself above all that is called God"—"sitting in the temple of God, shewing himself that he is God." If they do not go the full length of admitting the Protestant maxim, that 'the Scriptures are the sufficient and ONLY rule of faith and practice,' they yet acknowledge their authority, and allow the people to read them, and to exercise their own judgments with regard to their import. They assert no extravagant and oppressive claims upon other portions of Christ's visible kingdom. They do not profess to regard the members of other churches as of course heretics and outlaws, nor do they meet you on the threshold with the threat of excommunication and endless wrath, unless you subscribe, without inquiry or reservation, to whatever they may please to dictate.[s]

We ought not, therefore, without reflection, to extend the unfavorable conclusions we have been compelled to draw concerning the Romish church, to any of the oriental churches. The points of difference between the eastern and Latin churches, are of greater consequence, than their points of agreement. Comparing the relations, which these two nominal divisions of the visible church stand in to God and to ourselves, we see a marked distinction. We see, too, that principles, and conclusions, and rules of action, which are applicable to the

(r) See Quarterly Register of the American Education Society for November, 1830, pp. 88, 89.

(s) I acknowledge, however, that this is to be understood with some reserve. The councils, which inculcated image-worship, and the doctrine of transubstantiation, possessed something of the spirit manifested by the church of Rome.

Romish church, may not be so to the Greeks, or Armenians.—Indeed, taking into view the doctrinal admissions of the oriental churches, or at least of the Greeks, it seems to me, that, great as is the difference between their system of faith and that of Protestant churches, the points of resemblance are yet of higher consequence.

These general remarks I thought due to the oriental churches, and I originally intended to illustrate their application to the measures, which Protestants should employ for the benefit of their brethren in the east; but I find the subject involved in too many difficulties, to be satisfactorily discussed in this stage of our experience. I shall, therefore, content myself with a few brief observations upon the principal means, which are to be employed.

1. The PREACHING, under existing circumstances, will generally be of that kind, which is called CONVERSATIONAL. By this I mean something less public and formal, than what is usually denominated *preaching* among ourselves, and yet, perhaps, not far removed from the common manner of preaching at the first promulgation of the gospel;—a familiar exposition of the Scriptures, or a religious conversation, in the house, by the way, on mountains, in valleys and fields, in social circles, wherever there are ears willing to hear. And the grand topics of discourse should be those, which the Holy Ghost is wont to bless to the regeneration of men's hearts. So far as experience has proved anything in the east, it has shewn that this kind of preaching is the most effectual, which *missionaries* can there use to lead the people into an acquaintance with the gospel. And it is obvious, that our Saviour's command to publish the gospel everywhere, does not enjoin one precise and invariable manner of doing this. He leaves us at liberty to exercise our discretion, under the guidance of the wisdom he may please to impart. We may select the particular medium, through which to convey the momentous truths of his word—whether the school,

or the press, or conversation, or public addresses, or all of them together. These we may render so many ways of publishing the gospel; and his command makes it our duty to employ them so far, and only so far, as they are applicable to the particular case, and are within our power.[t]

2. The decline of the eastern churches is to be referred very much to the want, or the neglect of the HOLY SCRIPTURES. The distribution of these blessed writings, until the sacred light shines in every part of the east, is a most appropriate work for Protestants. It is a duty binding upon them with a most solemn obligation.

3. The fact is, however, that a great preliminary work is necessary, in order to introduce the people of the east to an acquaintance with the Scriptures. The majority of them are unable to read, and multitudes of those, who have acquired that ability, have acquired it under so wretched a system of instruction, that their common reading is little better than a mechanical operation. They read without reflection, and of course without profit. The reason of this has already been explained. Now such a habit of reading must be broken up—by changing the plan of instruction, by changing the books, by making the lessons intelligible, and seeing that they are understood. In respect to this evil a reform has already commenced in the east, and the friends of intellectual and moral improvement should give it accelerated speed. Here is room for achieve-

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(t) The views of the Church Missionary Society, as expressed last year in Instructions to the Rev. William Jowett, of Malta, are consentaneous with those given above, as to the kind of preaching which is now required of missionaries to the oriental churches.—"There is one means of propagating Christian knowledge, specially appointed of God, and on which, in proportion as it shall be employed with wisdom and in faith, a peculiar blessing may be expected—the PREACHING OF THE CROSS. Preaching, however, under present circumstances, must, probably in most cases, be almost confined to what may be denominated 'CONVERSATIONAL PREACHING,' in which the missionaries, whithersoever they go, speak to all men, as proper opportunities offer, as being ambassadors of Christ and ministers of reconciliation."

ments on a great scale, and for grand results on the human mind and character; and here is a call for the use of the press to an almost indefinite extent.

Different opinions are entertained on the question, whether the oriental churches can be purified, as churches, from their doctrinal and practical errors. The question cannot probably be decided without experiment: and whether it be worth while to make such an experiment, must be determined by considering the points of difference between those churches and that of Rome, and how far the oriental churches may be considered as "holding the Head;" in short, whether there are vital principles enough remaining, through which to operate upon the diseased and torpid system. I have aimed, in this volume, to show how far such principles exist, and what are the adverse influences which must be overcome. And now I may close my work, by suggesting an obvious, but most momentous truth, that no array of means will be of much avail, unblest by the Spirit of God. The minister of Christ will now find, as the apostle to the gentiles anciently did in the same countries, that learning, and eloquence, and even the truth of God, are nothing, without the agency of the divine Spirit. Paul might plant again, and Apollos water, in vain, unless God gave the increase. Let the subject commend itself, therefore, to the piety of our western churches, and often let the earnest petition be offered, that God would visit the degenerate churches of the east, and "build up the old waste places," and "raise up the foundations of many generations."

APPENDIX.

MODERN NAMES OF PLACES.

As most of the ancient Greek names passed into the English language through the Latin, they suffered alterations in their orthography, which they would not have suffered, had they been taken directly from the Greek. The terminations *os* and *on* are changed into *us* and *um*, because Latin grammar required it; and *ou* and *ei* have been changed into *u*, *e*, or *i*, because the Latin had no diphthongs of this kind. But for the English language, such changes are not necessary, since we have no cases, and *ou* and *ei* often have precisely the same sounds, in English, as in Greek. The Latin orthography of most ancient proper names, is probably too firmly fixed by usage to be altered: but shall we, therefore, for the sake of uniformity, go on to Latinize *modern* Greek names? The universal sentiment will doubtless be in the negative; for Greece has now become a nation, and is so situated, and possesses such a character, that we shall probably have occasion to transfer innumerably more of her names into English, than are in common use among those we have received through the Latin.—Shall we, then, conform their orthography entirely to the sounds of our own letters? To this there are objections. For example, to express ϛ invariably by *v* would look barbarous.

In modern names, the Greek orthography has been followed in this volume, with only two or three slight variations. In ancient names, the orthography has generally been conformed to the Latin usage.

For the gratification of readers who are conversant with the Greek alphabet, a vocabulary of the more common Greek names will be given, in which the orthography and accentuation are adapted to the most common usage in the Greek government Gazette. And the reader, who is unacquainted with the Greek characters, will be able readily to perceive which syllable of the corresponding English word is to be accented, by observing which syllable in the Greek name has an accent over it.

In the modern Greek tongue, *α* is sounded like *a* in *far* and *fat;* *ε* like *a* in *mate* and *e* in *met;* *η* like *e* in *glebe* and *i* in *glib;* *ι* like *i* in *marine* and *pin;* *ο* and *ω* like *o* in *note* and *not;* *υ* like *e* in *glebe* and *y* in *syntax;* *ου* like *ou* in *you* and *could;* *αι* like *ai* in *mail* and *said;* *ει*, *οι* *υι* like *η*, *ι*, or *υ*—that is, these vowels and diphthongs have precisely the same sound. So that in Greek, there are but five long, and five corresponding short vowel sounds. For in the remaining diphthongs, (so call-

ed) the *υ* is a consonant, pronounced like *v*, except before the sharp consonants, where it is pronounced like *f*.

Of the consonants, only a few need any remarks for the common English reader:—*β* is invariably sounded like *v*; *γ* more like hard *g*, than any other English sound; *δ* like flat *th* in all cases; *θ* like sharp *th*; *χ* like the German *ch*, of which hard *ch* is the best English representation; *ψ* like *ps*, both letters being always sounded. There is no difference between the rough and the smooth breathing; that is, neither is pronounced.

An intelligent and educated Greek has remarked in reference to the sounds of the vowels above given, that the Greek language hardly knows the distinction of long and short vowel sounds, and that in the examples above, the short sounds are the most correct. He says, also, that before the sound of *ε* and *η*, in the beginning of a word, *y* would represent *γ* better than the hard *g*.

Πελοπόννησος	PELOPONNESUS
Μωρέας	MOREA
Ηλις	*Elis*
Γαστούνη	Gastoune
Πύργος	Pyrgos
Κλαρέντσα	Clarentsa
Χλουμούτσι	Chloumoutsi
Κατάκωλον	Catacolon
Κλειδί	Cleidi
Δίβρις	Dibris
Λάλα	Lala
Ἀγουλενίτσα, Ἀγολινίτσα, Γουλενίτσα	Agoulenitsa
Ἀχαΐα	*Achaia*
Πατραι	Patras
Βοστίτσα	Bostitsa
Καλάβρυτα	Calabryta
Μέγα-σπήλαιον	Megaspelæon
Βοδιάς	Bodias
Δρέπανον	Drepanum
Κερπινη	Kerpine
Ῥάχοβα	Rachoba
Κερνίκη	Kernike
Σουδενά	Soudena
Παλαιο-Ἀχαΐα	Palæo-Achaia
Ἀργολίς	*Argolis*
Ἄργος	Argos

Κόρινθος	Corinth
Ναύπλιον,* Ναύπλια	Nauplion
Κάτω-Ναχαγιές	Cato-Nachagies
Βασιλικόν	Basilicon
Κεγχρεία, Κεγχρεαί	Cenchrea
Καλαμάκι	Calamaki
Ἀκροκόρινθος	Acrocorinthus
Δαμαλά	Damala
Ἑρμιόνη	Hermione
Κρανίδι	Cranidi
Δίδυμοι	Didymi
Ἐπίδαυρος	Epidaurus
Τροιζήν	Trœzen
Ἀπαθεία	Apatheia
Μέθανα	Methana
Λιγουρίον	Ligourion
Μύλοι (Λέρνα, Λέρνη)	Myli
Παλαμήδι	Palamedi
Ἄστρος	Astros
Ἀχλαδόκαμπον	Achladocampon
Τρίκαλα	Tricala
Πιάδα	Piada
Ἅγιος Βασίλειος	St. Basil
Ἅγιος Γεώργιος	St. George
Ἀρκαδία	*Arcadia*
Τριπολιτσά	Tripolitsa
φαναρι	Phanari
Καρύταινα, Καρύτινα	Charystæna
Ἅγιος Πέτρος	St. Peter
Λεοντάρι	Leontari
Κατσάνη	Catsane
Λιβάρτσι	Libartsi
Παρθένιον ὄρος	Mount Parthenion
Λεβίδι	Lebidi
Δάρα	Dara
Ἀνδρίτσαινα, Ἀνδρίτσαινα	Andritsana

* Almost invariably written thus.

Λαγκάδια	Langadia
Δημητσάνα	Demetsana
Δερβένια	Derbenia
Ζυρία	Zyria
Ζαγοῦρα	Zagoura
Στεμνίτσα	Stemnitsa
Ἄνω-Μεσσηνία	*Upper Messenia*
Νεόκαστρον, Ναβαρίνοι	Neocostron, Navarino
Μοθώνη	Mothone
Κορώνη	Corone
Ἁγία Κυριακὴ	Agia Kyriake
Μεσοχώρι	Mesochori
Κάτω-Μεσσηνία	*Lower Messenia*
Νησί	Nesi
Καλαμάτα	Calamata
Ἀνδροῦσα	Androusa
Ἰμπλάκια, Ἰμπλάκικα	Implakia
Μάνη	Mane
Μικρομάνη	Micromane
Ἀρμυρός	Armyros
Κιτρυαί	Kitryæ
Τσίμοβα	Tsimoba
Κακαβουλία	Cacaboulia
Καρδαμούλα	Cardamoula
Λακωνία	*Laconia*
Μιστρᾶς	Mistras
Μονεμβασία	Monembasia
Πραστός	Prastos
Μαραθωνήσι	Marathonesi
Λεωνίδι	Leonidi
Ἕλος	Helos
Τσακωνία	Tsaconia
Αἰγῖον Πέλαγος	ÆGÆAN SEA
Σποράδες	*Sporades*
Αἴγινα	Ægina
Πόρος	Poros
Ὕδρα	Hydra

Σπέτσαι, Πέτσαι	Spetsæ
Σαλαμίς, Ξαλαμίν	Salamis
Ξκίαθος	Sciathos
Ξκόπελος	Scopelos
Σκύρος	Scyros
Ἡλιοδρόμια	Heliodromia
Ψαρρά	Psarra
Σάμος	Samos
Κάλυμνος	Calymnos
Λέρος	Leros
Πάτμος	Patmos
Ικαρία	Icaria
Κυκλάδες	*Cyclades*
Σύρα	Syra
Σέριφος	Seriphos
Θερμία	Thermia
Τσέα, Κέα	Tsea
Ἄνδρος	Andros
Τῆνος	Tenos
Μύκωνος	Myconos
Δῆλος	Delos
Νάξος	Naxos
Πάρος	Paros
Ἀντίπαρος	Antiparos
Ἴος	Ios
Σίκινος, Σύκινος	Sicinos, Sycinos
Πολύκανδρος	Polycandros
Μῆλος	Melos
Κίμωλος, Κίμηλος	Cimolos
Σίφνος	Siphnos
Σαντορήνη, Ξαντορίνη	Santorene
Ἀνάφη	Anaphe
Αστυπάλαια, Ἀστυπαλαία	Astypalæa
Κάσος, Κάσσος	Casos
Κάρπαθος	Carpathos
Χίος	Chios (Scio)
Εὔβοια	Eubœa
Κρήτη	Crete

Ancient Names, supposed not to be now in use among the Greeks. Most of them occur in this volume.

In Elis.

Ἀλφειός	Alpheus
Πηνειός	Peneus
Ὀλυμπία	Olympia
Κλαδέος	Cladeus

In Achaia.

Δύμη	Dyme
Λάρισος	Larisus
Πεῖρος	Pirus (Comenitsa)
Φοῖνιξ	Phœnix
Κρᾶθις	Crathis (Crata)
Αἰγαί	Ægyæ
Αἴγειρα	Ægira
Πελλήνη	Pellene (Xylocastron)

In Argolis.

Πειρήνη	Pirene
Κλεωναί	Cleonæ
Νεμέα	Nemea
Ἀσωπός	Asopus
Σχοινοῦς	Schœnus
Κρομυών	Cromyon
Ἀραχναῖον ὄρος	Mt. Arachnæum
Τίρυνς	Tiryns
Μυκῆναι	Mycenæ
Ἴναχος	Inachus
Ἐρασῖνος	Erasinus

In Arcadia.

Ἐρύμανθος	Erymanthus (Dogana)
Λάδων	Ladon (Roufeas)
Ἀρτεμίσιον ὄρος	Mt. Artemesius (Maleuon)
Μαντίνεια	Mantinea
Στύμφαλος	Stymphalus
Τέγεα	Tegea
Ἀλήσιον ὄρος	Mt. Alesius

Ὄφις	Ophis
Ὀρχομενός	Orchomenus (Calpaki)
Φενεός	Pheneus
Καφυαί	Caphyæ
Ψωφίς	Psophis (Tripotamos)
Ἡραία	Heræa
Γόρτυς	Gortys
Γορτύνιος	Gortynius
Μεγαλόπολις	Megalopolis (Sinano)
Λύκαιον ὄρος	Mt. Lycæus (Tetratsi)
Λύμαξ	Lymax
Νέδα	Neda
Φιγαλία	Phigalia (Paulitsa)
Λυκόσουρα	Lycosura
Ἀγχισία	Anchisia
Μαίναλος	Mænalus

In Upper Messenia.

Κυπαρισσία	Cyparissus (Arakdia)
Πύλος	Pylos
Σφακτηρία	Sphacteria

In Lower Messenia.

Παμισός, Πάμισος	Pamisus
Στενυκληρικὸν Πεδίον	Stenyclericus campus
Ἀνδανία	Andania
Ταΰγετον ὄρος	Mt. Taygetus
Εὐρώτας	Eurotas
Σπάρτη	Sparta
Ἀμύκλαι	Amyclæ
Γύθειον	Gytheum

In Continental Greece.

Ἤπειρος	Epirus
Κεραυνια ὄρη	Mt. Ceraunia
Πίνδος	Pindus
Ἀκαρνανία	Acarnania
Ἀλβανία	Albania
Σούλι	Souli

Ἀμβρακία	Ambracia
Ρούμελη	Roumele
Ναύπακτος	Naupactus
Ἀθῆναι	Athens
Ὑμηττός	Hymettus
Γερανία	Gerania
Ελικὼν	Helicon
Κράβαρι	Crabari
Παρνασσός	Parnassus
Πάρνης	Parnes
Κιθαιρών	Cithæron
Μέγαρα	Megara
Σάλονα	Salona
Θερμοπύλαι	Thermopylæ
Μεσολόγγι	Mesolongi
Πρέβεζα	Prebeza
Ἄρτα	Arta
Ἰωάννινα	Ioannina
Ελευσίς	Eleusis
Ταλάντι	Talanti

BEARINGS OF REMARKABLE PLACES AND OBJECTS.

These bearings were taken by Mr. Smith with great care and accuracy. No allowance is made for the variation of the compass, which is about one point and a half westerly. The same is true of the bearings given at pp. 40, 50, 51, 57, 58, 72, which are not included in this list.

Point of Observation.	*Place Observed.*	*Bearing.*
Mycenæ,	Mount Cyllene,	N. 45 W.
	Tiryns,	S. 5 E.
	Acropolis of Argos,	S. 33 W.
Acropolis of Argos,	Palamidi,	S. 30 E.
	Tiryns,	S. 48 E.
	Mount Arachnæum,	S. 80 E.
	Mycenæ,	N. 35 E.
	Cyllene,	N. 28 W.
	Astros promontory,	South.
	Lerna,	S. 15 W.
Tiryns,	Castle of Argos,	N. 48 W.

	Lerna,	S. 70 W.
	Palamidi,	S. 10 W.
Tripótamos,	Mount Olonos,	N. 30 W.
Lala,	do.	N. 28 E.
Paloumpa,	S. extremity of Zante,	N. 75 W.
Near Langadia,	Mount Olonos,	N. 10 W.
	Mount Chelmos,	N. 40 E.
Demetsana,	Mount Taygetus,	S. 10 E.
	Carytæna,	S. 10 W.
Carytæna,	Sinano (Megalopolis,)	S. 30 E.
	Mount Taygetus,	S. 15 E.
Andritsana,	Paloumpa,	N. 28 E.
Temple of Apollo, at Bassæ,	Mount Ithome,	S. 5 W.
	Mount Tetratsi,	N. 78 E.
Navarino,	Palæo-Castron,	N. 10 W.
	Mount St. Nicholas,	S. 10 W.
Calamata,	Mount Licodema,	S. 75 W.
Leontari,	Mount Ellenitsa,	S. 44 W.
	Mount Tetratsi,	N. 60 W.
	Demetsana,	N. 5 W.
	Megalopolis,	N. 10 E.
	Mount Tsimborou,	N. 87 E.
Castle of Mistras,	Mount Paximadi,	S. 60 W.
	Mount Tsimborou,	N. 5 W.
	Sclabo-Chori.	S. 40 E.
	Sparta,	East.
Sparta,	Mount Elias,	S. 40 W.
Aito, in Ithaca,	Direction of Port Molo,	N. 40 E.
	Bay of Samos,	S. 35 W.
	Black Mountain in Cefalonia,	S. 20 W
	Mount Stephanos, Ithaca,	S. 50 W
	Mount Neritos,	N. 10 E.

AGRICULTURAL FARM ON THE PLAIN OF ARGOS.

It is stated in a recent French periodical, that Gregory Palæologus, one of the young Greeks who has pursued a course of agricultural studies at the institution of Roville, in France, having perfected them on a large agricultural establishment in Corsica, has returned to his own country, with a considerable provision of instruments, seeds, etc. supplied by the committee at Paris. The President has placed at his disposal one of the national domains on the plain of Argos, for the purpose of a model farm. "His first care will be the sowing of the grain brought with him, the creation of a nursery, and the tillage of the ground by instruments unknown in that country. Prospects of extensive benefit attach themselves to the institution of Palæologus. It must become a focus of light, which will distribute throughout Greece the knowl-

edge requisite to the successful cultivation of a soil so long watered with human blood. But many years must still elapse before this desirable object can be completed. Europe, in delivering Greece, has not finished its work. Enriched by the arts of peace, is it not our duty to devote a portion of what they have furnished us to enable our brethren of the east to enjoy their benefits?"—*Rev. Encyc. March* 1830, *in Am. Journal of Science and Arts.*

GREEK NEWSPAPERS.

There are two newspapers now published in liberated Greece, which exert considerable influence, although neither has a numerous subscription. One is in the Greek language, the other in the French. The former, called "The National Journal," is the organ of government: it is printed twice a week, and costs six Spanish dollars. The latter, entitled "The Oriental Courier," is issued only once a week, and is professedly devoted to politics, commerce, and literature.

Three newspapers, in the modern Greek language, were published in Austrian Vienna, before the revolution;—one for politics, called the "Greek Telegraph;" the other two devoted to literature, and entitled the "Literary Mercury" and the "Literary Telegraph." The Mercury was begun in 1811, the Telegraph somewhat later. I do not know at what time the political paper was commenced. The editor of the Mercury understood English, and borrowed from the rich stores of that language for the benefit of his countrymen. Mr. Jowett saw, when in the island of Scio, an entire gazette occupied by an abstract of a Report of the British and Foreign Bible Society. See his *Researches in the Mediterranean, pp.* 71, 72.

Among the newspapers, which appeared in Greece during the revolutionary struggle, were the following:—the "Ephemerides of Athens," edited by M. Psillas—the "Friend of the Laws," edited by M. Chiappa, an Italian, at Hydra—the "Greek Chronicle," edited by Dr. Meyer, a German, at Mesolongi—and the "Greek Telegraph," printed at the same place, under the auspices of Lord Byron. Count Pecchio says, the Hydriote paper had only two hundred subscribers, and the Athenian paper a less number.

ITINERARY IN THE PELOPONNESUS.

The reader will recollect, that *an hour*, when employed to measure distance in the east, is usually equivalent to about three miles. Along the northern shore of the Peloponnesus, we travelled not more than two and a half miles an hour, being encumbered with baggage. In the other parts of our route, we aver-

aged just about three. The time mentioned in this itinerary is, in every case, that which we employed in travelling on the road. The time spent in resting is not reckoned.

April 16. We were eight hours and thirty minutes from Clarentsa to Ali Chelebi.

April 17. From Ali Chelebi to Patras, ten hours and ten minutes.

April 20. On the road to Corinth. Commenced riding at 6.50 A. M.; at 10, south of Lepanto; 10.30 A. M. crossed the Drepanum; distance from Patras to Bostitsa, ten hours and ten minutes.

April 21. Left Bostitsa 6.45 A. M.; at 9.40 A. M. crossed river of Calabryta; rode ten hours and three-fourths.

April 22. Started 4.55; passed Xylocastron at 7 A. M.; entered Corinth at 4.15 P. M.; distance from Bostitsa to Corinth nineteen hours.

April 24. Distance from Corinth to Basilicon three hours and a quarter.

April 27. From Corinth to Nemea four hours and twenty minutes.

May 7. From Hermione to Cranidi one hour and forty minutes. From Cranidi to Porto Cheli one hour and a half.

May 26. Left Epidaurus 5.45 A. M. Lodged under the walls of the Palamedi, at Nauplion.

May 29. One hour from Nauplion to Tiryns. From Tiryns to Argos one hour and a quarter.

May 30. From Argos to Mycenæ two hours.

June 1. From Argos to the fountain of the Erasinus one hour and ten minutes; from thence to Lerna about an hour; from Argos to Tripolitsa, by the way of Achadocampon, about ten hours.

June 3. Road from Tripolitsa to Calabryta. From Tripolitsa to the ruins of Mantinea about two hours and a half. From Mantinea to Orchomenus three hours and twenty-five minutes.

June 4. From Orchomenus to the plain of Dara two hours and three-fourths; from the commencement of the plain to our encampment at Knophta five hours.

June 5. From Knophta to the head of the plain of Catsanes four hours; from thence to the elevated plain of Soudena one hour and a half; to Calabryta two hours and ten minutes.

June 6. From Calabryta to Megaspelæon about two hours and three-fourths.

June 8. From Calabryta to the top of mount Erymanthus, on the road to Lala, three hours and fifty-five minutes.

June 8, 9 and 10. Distance from Calabryta to Lala about fifteen hours and three-fourths.

June 10. From Lala to Olympia about three hours.

June 11, 12 and 13. From Olympia on the road to Demetsana. From the centre of the plain to the junction of the Dogana, or Erymanthus, with the Alpheus four hours and fifty-five minutes; from thence to the junction of the Ladon and Alpheus fifty-five minutes. Whole distance to Demetsana, on our route, which was rather circuitous, sixteen hours and twenty-five minutes.

June 15. From Demetsana to Carytæna four hours and three-fourths.

June 16, 17 and 18. I compute the distance from Carytæna to Arkadia to be between sixteen and seventeen hours.

June 18. From Arkadia to Philiatra three hours and ten minutes.

June 19. From Philiatra to Navarino, situated on the southern side of the harbor, is about nine hours.

June 22. From Navarino to Mothone two hours and ten minutes.

June 23. From Mothone to Corone six hours.

June 24 and 25. The road from Corone to Calamata, round the head of the gulf, occupied ten or eleven hours.

June 25. From Calamata to the fountain of the Pamisus four hours.

June 26. From the fountain to the highest part of the defile of Derbenia four hours and ten minutes; from thence to Leontari two hours and thirty-five minutes.

June 27. From Leontari to the head waters of the Eurotas four hours and three-quarters; from thence to Mistras five hours and a quarter.

July 1 and 2. From Mistras to Marathonesi about ten hours and a half.

July 4. We were about three hours crossing from the gulf of Laconia to Monembasia.

THE END.

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